

AMERICA

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Chronicle

Home News.—A serious crisis arose between this country and Mexico over the alleged attempt of the latter country to Bolshevize Nicaragua, following its successful efforts in Guatemala. Coming as it did on top of the other difficulties between us and Mexico, the affair bore all the marks of grave trouble. Washington dispatches pointed out that if Mexico were successful in its designs upon Nicaragua, a Bolshevik hegemony would be raised between the United States and the Panama Canal. This country has long been in possession of the facts showing Mexican interference. The matter came to a head, following the recognition granted President Diaz, of Nicaragua, when the latter appealed to the United States for aid against a "Liberal" revolution, fostered by Mexico. The American Government on its side has knowledge of five gun-running ships traceable to Mexico. On the occasion of the grant of recognition to President Diaz, Secretary Kellogg, after summarizing our recent relations with Nicaragua, used significant words, in speaking of a "revolution, a condition which has invited interference from outside sources; a state of affairs which must cause concern to every friend of stability in Central America." The reference to "outside sources" was generally taken to refer to Mexico. This incident merely

added one more to the several causes of conflict between this country and Mexico.

A further advance in the discussion of the disposition to be made of the Treasury surplus was contributed by the President, on November 16, when he acceded to Secretary Mellon's plan of making the refund in the form of a tax-credit on the payments due on March 15 and June 15 instead of a direct refund, as at first suggested. This would permit taxpayers to deduct the amount of credit from the amount payable on those days. The probable size of this refund in the form of a credit may be figured from the fact that when the President first made his suggestion of a refund of 12½ per cent on November 5, the estimated surplus was \$250,000,000 whereas on November 17, the probable surplus was figured at \$450,000,000. The leaders of both parties on the House Ways and Means Committee expressed themselves as in favor of the Coolidge-Mellon plan.

Brazil.—A notable assemblage of diplomats was present at the inauguration in Rio Janeiro on November 15, of Washington Luis, former President of the State of Sao Paulo, as President of Brazil. He succeeded Arturo da Bernardes and is the eleventh Chief Executive of the country. President Coolidge was represented by the American Ambassador, Edwin V. Morgan. Three foreign warships brought special envoys from Argentina, Uruguay and Portugal. The President's term started auspiciously though many important problems await his solution. Among these are the stabilizing of the country's currency to prevent fluctuations in the value of the Brazilian *milreis* and the construction and improvement of highways.

France.—The opening of Parliament resulted in a marked showing of confidence in Premier Poincaré. After a three hours' debate in the Chamber of Deputies on everything possible, a vote was taken on the Premier's request that all discussion should be laid aside for the present session, and attention given solely to the questions concerning the national budget. The request was acceded to by a vote of 365 to 207. One of the factors to which great credit was given in the establishment of the Premier's position was that of his success in improving the condition of the franc, which was quoted at 3.31 cents. National Defence Bonds were being bought freely by the French people, and the entire financial and moral situation of

the government had shown a marked improvement in the past few weeks. The budget vote is due before December 20. The many proposed interpellations on ministerial policies, the discussion of the American debt settlement, the economic relations with Germany, and other topics, will all have to be postponed until the regular session of Parliament after New Year's. The proposal to increase the salaries of civil servants was defeated by a vote of 305 to 200.

Combined with the encouragement given by the improvements in the recent past, hopeful prospects are also being held out to the Government as to future results of its present stabilizing policy. The cooperation of British and American banks, and extensive investments of corresponding capital in French enterprises were prophesied, if stabilization is carried out, by Reginald McKenna, former Chancellor of the British Exchequer, in a recent visit to the French Premier. The latter, however, was credited with the hope that by not advancing too rapidly in the work of stabilization the pre-war value of the franc, 19.3 cents, may yet be attained.

Germany.—The German landslide in the communal elections held in Polish Upper Silesia, November 15, produced a profound effect. It was thought that it might induce the Reich to revise the plebiscite partition on the *agenda* of the League of Nations. The elections resulted in wholesale victories of German officials. Detailed returns, according to Berlin papers, gave the Germans sixty per cent of all the seats on the town councils. These results, it was asserted, were obtained in spite of the fact that 100,000 Germans had been expelled from Polish Silesia since the 1920 plebiscite, which gave half the province to Poland. The Poles carried the rural districts. The repressive measures taken against German schools and churches spurred on the voters, and many Poles are said to have sided with the German voters in condemnation of the previous administration.

Indignation was widespread at the obvious partisanship of Judge Wessling in the Landsberg trials. Of the three members of the Black Reichswehr tried in his Court for conspiring to inflict Feme vengeance two went free and one was given a nominal sentence of one year. The latter, Sergeant Klapproth, although already condemned by a previous sentence to fifteen years' hard labor for other crimes, was lauded as an old patriotic soldier. He is better known as the "bloodhound" of Lieut. Schulz, organizer of the illegal military formation, and direct superior of the "murder triumvirate." Lieut. Schulz went scot free. The public prosecutor at once formulated an appeal for revision by a higher tribunal. Judge Wessling was accused of having acted purely as a Nationalist party member and a reserve officer of the old Imperial army.

Great Britain.—The situation regarding a constitutional declaration of the Dominions' absolute equality with

the mother country changed again. Last week it was reported that attempts to agree on a written formula which would establish before the world the right of the Dominions to full nationhood, had been abandoned because of the difficulties encountered in drafting the declaration. Recently, however, there was evidence that at the suggestion of the Canadian Prime Minister the delegates were continuing a search for a formula. It was said to be possible that some general form might be achieved to the effect that the Dominions and the mother country were absolutely equal in the control of their own foreign and domestic affairs. Great Britain was understood to desire the insertion of a safeguarding clause expressing the essential unity of the Empire, but there was some doubt among the Dominions whether this would limit their power.—Semi-official announcement was made that the Conference had drafted measures to facilitate direct communication and consultation between the Dominions and the home Government, and that the Dominions had decided not to ratify the Locarno Treaty, though it was declared with emphasis that this did not imply criticism of the policy pursued by Downing Street in signing. A report circulated in the United States to the effect that Australia would follow the lead of Ireland and Canada and establish its own embassy at Washington was not confirmed by Premier Bruce.

The miners' delegate conference decided by a narrow majority to refer the Government's peace proposals to the districts with a recommendation for acceptance. This decision was regarded as virtually ending the strike though the district voting was not completed as this goes to press. In brief the proposals were: district settlements, involving longer hours; standard district agreements for not less than three years; establishment of a national tribunal, to sit for six months only, to deal with agreements from either side against agreements not conforming to the standard agreements; the owners' proportion of the distributable proceeds of the industry not to exceed fifteen per cent and be not less than thirteen. While the miners apparently lost their chief demands the opinion was strong that the terms favored them. In fact there were rumors that the owners would oppose them though in the mind of the Government their acceptance by the miners was all that was required. To the end Secretary Cook and the South Wales and Yorkshire delegates opposed the Government's plan. A movement was started to have the ban on the export of coal removed and to have the domestic rationing modified.

Greece.—As a result of the national election, final figures showed a Republican majority of thirty. Party results were: Moderate Republicans, 108; Advanced Republicans, 18; Independent Republicans, 20; Communists, 9; Agrarians, 3; Royalists under Saldaris, 63; Moderate Royalists under Metaxas, 54; Independent Royalists, 11. Nearly

Imperial
Conference
Items

The
Silesian
Question

Strike
Virtually
Ended

Decision
in Feme
Trials

Poll
Results

1,000,000 votes were cast. As a consequence of the election it was generally supposed that a coalition Cabinet of Moderate Republicans under former Premier Kafandaris and M. Michalakopoulos and the Moderate Royalists under General Metaxas, would be formed. The supposition was based on the statement of General Kondylis, the Premier, that he would turn over the Premiership to M. Kafandaris in the event of a Republican success. Parliament was called to meet on November 26.—General Pangalos, former Dictator, who was at the Isle of Crete, a prisoner, was brought to Athens for trial on charges of improper conduct while in office.

Hungary.—The House of Lords, prorogued in 1918, was re-established on a new basis. Its present organization represents a wide departure from the old House.

New House of Lords The latter had 400 members all of whom, with the exception of 16 state dignitaries whose membership was *ex officio*, held office for life. The present House will have only 240 members divided into six categories: (1) about 38 representatives elected by the former hereditary nobles and including those Hapsburg Archdukes who have resided five years in Hungary, speak the language and own land there; (2) about 80 elected for five-year terms by county and city councils, the nearest approach to democracy in the House; (3) a total of 30 representing the Catholic Church, 2 Protestant Churches, and the Jews; (4) about 6 high dignitaries, *ex officio*; (5) 40 members elected by bodies such as the Chambers of Commerce and Agriculture, and by scientific academic institutions; (6) a maximum of about 40 named for life by the head of the State, Regent Horthy, on nomination by the Government. Count Apponyi attacked the new House as reactionary. He admitted that it is a step towards democracy, but holds it does not go far enough. He also claimed it to be unconstitutional, since the old House was never dissolved. After reorganizing the House of Lords the National Assembly was formally dissolved by Regent Horthy and a new Parliament convoked for January 25.

Ireland.—At the opening of the Dail Eireann on November 16, President Cosgrave introduced a bill granting special powers to the Government to suppress such

Raids on Civic Guards outbreaks as those which had been recently occurring in the South of Ireland.

Several weeks ago the Republicans renewed their activities by tearing down the Union Jack flying from the masts of club-houses at Dun Laoghaire. On the day before Armistice Day they held spirited demonstrations in Dublin and on Armistice Day itself, as previously reported, they clashed with the Free State soldiers and police. During the following week-end, eleven raids were made simultaneously on Civic Guards' barracks in several counties. Since the Civic Guards are unarmed, the raiders were able to overpower the police and to seize or destroy the documents found in the barracks. It would seem that the raids were carried through by the extreme section of the Republicans. According to

a recent statement of Miss MacSwiney, the "Army" is following its own policy, more or less independent of her party and wholly independent of Mr. De Valera's Fianna Fail. After the raids, the Free State authorities increased precautions and caused the arrest, among others, of General Boffin and two sons of Count Plunkett. A few days later, President Cosgrave introduced his bill which has already passed the second reading. Through this, a state of national emergency would be proclaimed and persons suspected of connection with any attempts to overthrow or disturb the established Government could be arrested. Mr. Cosgrave stated that there was no doubt but that an organized conspiracy was in existence for the purpose of causing disturbance in the country; in order to meet this conspiracy, drastic powers were required by the Government.

Italy.—Every effort is being made by the Fascist Government to live up to the position of patron of culture. The University of Rome has been designated by Premier Mussolini as the center of higher education in Italy. The Government has granted 20,000,000 lire for repairs and new construction works. This year's enrolment is 5,000, including nearly 1,000 women. The Institute of Religious Art and Education, recently founded by Mussolini with the support of the Holy See, has undertaken to produce religious motion films, to spread the history of the Faith and the Church. High praise was given at the opening of the Senate by Mussolini to Senator Marconi, for his recent discovery of the short-wave directional wireless, and to Major Mario Bernardi, victor in the aerial Schneider Cup Races held at Norfolk, Virginia.

Extraordinary appreciation of the cultural efforts of Mussolini was uttered according to dispatches of the Associated Press, by Cardinal Vannutelli, Dean of the College of Cardinals, in a speech which he made when inspecting the work of construction of the Basilica of Our Lady, Queen of Peace, at Ostia. The Cardinal is reported as saying:

The worshipers in the temple will not forget to pray for the re-establishment of the social and religious peace of the world and for the success in our own Italy of the assiduous work of that great son of the Romagna, who is manifestly designated by Divine Providence to cooperate toward this end in the historical period which we are traversing.

At the same time Mussolini has been careful to conciliate French public opinion by renewed declarations of his regret at the recent anti-French manifestations.

Jugoslavia.—Anti-Italian feeling continued to grow in Belgrade, owing to the reported arrest at Rome of the Italian-Slovene Deputy Signor Wilfan and numerous searches of Slovene homes in Istria and Trieste. All the Opposition parties sent interpellations on the "persecution" of the Slovene minorities in Italian territory. The Raditch party showed special bitterness, following upon its leader's

Anti-Italian Feeling

violent speech against Fascism, November 11, and his attack on the Italian Minister to Yugoslavia, whose arrest he advocated in retaliation for the reported arrest of Signor Wilfan. The anti-Italian agitation was particularly strong in Slovenia, since the Slav minority in Italy is composed of Slovenians. Large demonstrations were said to have taken place in Liubliana, the capital of that province. The Government was following a conciliatory policy.

Nicaragua.—Adolfo Diaz, chosen on November 11 in an extraordinary session of Congress to fill the Presidential vacancy occasioned by the resignation of General Chamorro after the recent unsuccessful peace conference at Corinto, was installed as Chief Executive on November 14 at Managua. Señor Diaz was President before, from 1911-1917. In the course of his inaugural address he expressed hope for the continued friendship of the United States and deplored what he characterized as Mexican interference in efforts "to force Mexican influence on Nicaragua." Subsequently he announced his new Cabinet. The United States, Salvador and Guatemala immediately extended recognition to the new administration. Meanwhile the rebellion continued and the rebels were reported to have ambushed Government cavalry at Chinandega, killing four, including the commanding officer, and wounding seven. The Government was said to be sending 800 troops against them. Capture of the city of Matagalpa by 1,200 revolutionists was also reported by the Liberals, but unconfirmed by the Government.

Poland.—The formal visit of a Fascist representative drew from Marshal Pilsudski special expressions of regard for Mussolini. In Germany, too, Polish royalist rumors called forth great approval from the Monarchist factions, and attached them to Pilsudski. Conversations among the Polish citizens themselves were said to be running towards the Monarchist idea. On the other hand Pilsudski again triumphantly overawed the Sejm when it appeared that vigorous steps would be taken to oppose his severe press censorship. The Red elements found themselves completely crushed and Pilsudski announced that only a complete surrender in the Sejm would prevent drastic action on his part.

Rumania.—Parliament formally opened on November 14 with the reading of the King's message. While it contained nothing of outstanding importance it reviewed the country's foreign affairs and hinted vaguely at a new press law "in harmony with the State's interests." It also made reference to the establishment of free zones and ports and a new protective tariff. An allusion to the Queen evoked enthusiastic applause from the deputies. Of her visit to the United States the King remarked:

The Queen is carrying the name of Rumania across the ocean, making her voyage the occasion for a precious rapprochement with the United States and warm popular manifestations, for

which our everlasting gratitude goes out toward the great American people.

Reporters present at the ceremony remarked the wan and sickly appearance of the King and there was a rumor abroad that he was seriously unwell. This was confirmed when the Queen was instructed to shorten her visit in America in order, ostensibly, to be home for the Christmas holidays.

Russia.—The dramatic meeting between the two Foreign Ministers, George Chicherin, of the Soviets, and Tewfik Rushdi Bey, of Turkey, at Odessa, gave rise to endless speculation as to all sorts of possible Russian ententes and treaties of an Asiatic scope. In spite of the fact that Tewfik hurried to Odessa at the urgent summons of the Soviet minister, and of the festivities and oriental courtesies that took place on the occasion, nothing definite was divulged. A purely non-committal communiqué was issued as a result of the meeting. In view of the fact that most of the Soviet Asiatic treaties seem to have had no particular tangible effect, some British commentators were inclined to believe that a good deal of the mystery had been put on for effect, to impress the Western powers at the same time that Russia is making a bid for entrance into the League of Nations.

Uruguay.—Associated Press dispatches announced that diplomatic relations which had been severed between Cuba and Uruguay by the withdrawal from Montevideo of the Cuban Minister Ricardo Garcia y Fernandez, were renewed following an apology from the State Department of the Uruguay Government. The apology was for statements made by Alfredo Guani, Uruguayan delegate to the League of Nations, which Cuba regarded as derogatory to her national honor. Alleged assertions of Señor Guani, published in the South American papers, stated that under the permanent treaty with the United States generally known as the Platt Amendment, Cuba's sovereignty was restricted. Cuba dispatched a note to Uruguay demanding an apology and withdrew her Minister; later, he was returned to his post.

Next week, James William Fitzpatrick will continue his subtle and amusing demonstration of the true inwardness of the Mexican trouble.

In this first December number, Hilaire Belloc will sound the first Christmas notes in "Cheerful Thoughts on Christmas."

C. C. Martindale in "The Cosmic Catholic" will outline an epoch-making novel he means to write some day, and Harvey Wickham in a brilliant paper, will discourse on "The Quality of Mercy."

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The Fruits of Secular Education

SOME weeks ago the Jewish Education Association of New York held a series of meetings to discuss methods of giving our boys and girls an adequate training in religion and morality. It was agreed that the system of public education which excludes religion made the problem exceedingly difficult and in some instances quite insoluble. "Secular education," said former Congressman Siegel, "was no safeguard against the moral hazards of daily life." Religious education was therefore essential to the welfare of the child and no less necessary for the common good. The chairman of the Association, Mr. Jonah J. Goldstein, "was equally emphatic," reports the New York Times, "in the assertion that religious education was of paramount importance."

Among the Jews, the Lutherans, and, to a somewhat lesser extent, among the Episcopalians, there is discerned a real interest in the religious education of the young. Should this interest continue, it may culminate, as it logically should, in a system of private schools comparable with the parish schools of the Church. It may also be said that a similar interest exists among thoughtful men of all creeds, and even among some who while they adhere to no religious body, feel that something must be done to strengthen the younger generation "against the moral hazards of daily life." Moreover the conviction is forcing itself upon men who can be charged with no partiality to the Catholic Church or her institutions, that a system of education which completely excludes training in religion and morality strengthens a spirit which necessarily harms both the individual and the State.

Foremost among these non-Catholic apologists for the need of religion in education is Dr. Luther A. Weigle, professor of Religious Education at Yale University. "When the public school ignores religion,"

he said at a meeting at Yale last May, "it conveys to our children the suggestion that religion is without truth or value. It becomes, quite unintentionally, I grant, a fosterer of atheism and irreligion." It is difficult to see how any other result could follow, especially at the present time when the power of the home to impart religious teaching has fallen to so low an estate. Thus with religion excluded from the schools and not taught at home, it would be little short of a miracle were the child ever brought under the influence of its teachings.

This unhappy fact has been noted again and again in these pages, not always to the satisfaction of certain Masonic groups who still labor, it would seem, under the delusion that since secular education is the foundation of this country's greatness, criticism of the public-school system is tantamount to treason. One may fear that by his address to the Convention of the King's County Sunday Schools on November 12, Dr. Weigle lays himself open to the same accusation. In one or other respect his sharp criticism of the public school goes beyond any that has appeared in this column, as the subjoined paragraph, quoted from the New York Times, for November 13 will show.

One reason why middle-aged men and women ignore religion is because their education ignored it. We have committed the education of our children to a system of public schools which we have almost completely stripped of religious elements. This was the work, not of infidels and atheists, but of folk who spoke and acted in the name of religion. The public schools are at the mercy of minorities with respect to matters of religious conviction. *The ignoring of religion by the schools of America endangers the perpetuity of those moral and religious institutions which are most characteristic of American life. It imperils the future of religion among us, and with religion the future of the nation itself.* Inevitably this ignoring of religion discredits religion in the minds of our children. *This danger is greater today than ever before because the public schools are greater today than ever before.* (Italics inserted).

It was the conviction of the men who founded this Republic that religion and morality were necessary for the preservation of its peculiar institutions. That truth is clear from the solemn adjuration of Washington in his Farewell Address. The framers of the Northwest Ordinance were equally alive to the need of religion and morality among the people, and they took for granted that in the schools of the States to be formed from the Northwest Territory, training in religion would retain the important place which it had occupied in the first American schools. Even if it be granted that they spoke as politicians, the counsel was the counsel of patriots and of statesmen. Not until the last of them had been laid in his grave did the country see the rise of that strange thing, the offspring of a pagan philosophy, an alien in a free country,—a system of publicly-supported schools from which the teaching of religion and of a morality based upon religion was by law excluded.

As Dr. Weigle well says, the ignoring of religion by the secular schools, "imperils the future of religion itself." We accept that conclusion. We hope that in

creasing numbers, our non-Catholic fellow-citizens will accept it, and on it build a system of schools which will by the most effective means train our boys and girls to fear God, love their brethren, and obey all just authority.

A Tempest in a Teapot

ELSEWHERE in this issue of AMERICA the positive side of the laws of the Church as they affect the recent Marlborough marriage annulment is briefly stated. Notwithstanding the case is simple and not uncommon, the social position of the parties and the criticisms levelled both at them and at Catholicism by outstanding Anglican clergymen in this country and abroad, have given it altogether disproportionate newspaper publicity and raised a veritable tempest in a teapot.

In Baltimore a sectarian minister has even charged the former Duchess with bad faith, ignoring the fact that the question of her good or bad faith is beside the point, and that it does seem somewhat unclerical and un-Christlike since the evidence adduced before the court has not been published, to pass judgment thus arbitrarily. Even if Consuelo Vanderbilt was all along cognizant of the fact that her marriage was not voluntary, and she must have known this, it would not follow that she was also aware that by ecclesiastical law the contract was void. A man may know at his marriage the fact that his wife is his first cousin and only learn years afterwards that such consanguinity creates an invalidating impediment to the contract.

So distinguished a person as the Episcopalian Bishop of New York has branded the decree "amazing and incredible," a statement concurred in by Dean Carnegie of Westminster. Far more deplorable does it seem that educated divines should speak so hastily.

The New Yorker added that the decree is "most dangerous in its implications," and intimated discrimination in favor of the Duke of Marlborough. Of course the latter criticism was a bit premature and rested on a false assumption, as the annulment was not granted at the Duke's request. In ecclesiastical procedure the right to challenge a marriage on the ground of coercion belongs exclusively to the party suffering the injustice. The connoted slur that the Church plays favorites with the wealthy is refuted by the fact that the Anglican Church owes its existence to the refusal of Rome to fall in with the demands of one of the wealthiest monarchs of the sixteenth century and grant a true divorce to Henry VIII. Besides, it is of record that between 1918 and 1925, of the 117 cases before the Tribunal of the Rota, in thirty-nine of them no fees at all were paid.

Nor does the decree carry any dangerous implications nor need there be any fear of a deluge of nullifications following it. Historically the Rota has issued about eleven decrees of nullification a year for some years past,—not many when Rome has the allegiance of more than 120,000,000 of loyal subjects and when even many of the applicants in those cases were non-Catholics.

It has been hinted that the proceeding reflects on the validity of marriages in the Episcopalian sect. Under the facts, had a Roman Cardinal officiated at the Marl-

borough wedding, the Church would have held it invalid. At the same time it must be recalled that as regards marriages of Protestants, Episcopalians or others, performed before their own clergymen, Rome recognizes no validity in their ecclesiastical rites as such, and, of course, the presiding clergyman at a marriage does not administer a Sacrament. Indeed, even the Pope officiating at a marriage is technically only a witness. The peculiar nature of matrimony constitutes the parties to the contract as the actual ministers of the Sacrament.

Surprise has been expressed that because of the children, when the nullifying defect was discovered, the Church did not advise or compel a validating of the contract. But such advice might not have been prudent and compulsion would have reproduced the situation which an effort was being made to heal.

The press and the enemies of Catholicism have raised a tempest in a teapot. The attitude of the Church on Christian marriage remains unchanged. Today as ever she alone safeguards its unity, indissolubility and sacramental character.

Bill, Helen, and Uncle Sam

THIS Government of ours has undertaken some exceedingly curious occupations. It will tell you what to do until the plumber comes, after a water-pipe has broken; how to take care of bees; how to build a barn; and, of late, it has been broadcasting some very choice recipes for soup. Thus we live to witness Uncle Sam functioning as a plumber, a bee-keeper, a carpenter, and a cook. For some years, of course, he has been acting as a kind of nurse, a real Sairey Gamp, but only within the last month or two has he appeared before the public in cap and bells.

For utter imbecility, nothing that this Government has yet published can compare with a document issued by the Children's Bureau on October 15. Under the caption "Bill, Helen, and Uncle Sam" is offered the substance of "A Chalk Talk given by Albert C. Mitchell, of the Texas State Board of Health, at the U. S. Children's Bureau exhibit at the Sesqui-centennial Exposition in Philadelphia." Designed to win votes for the Sheppard-Towner Maternity act, it shows the state in which we shall find ourselves as soon as the old American spirit of independence, initiative and self-reliance have been crushed by paternalism at Washington.

Bill and Helen live on a homestead, donated by the Government. Bill clears the land as advised by a Federal agent and writes to Washington for a pamphlet to show him how to take care of lambs. Meanwhile another Federal agent instructs Helen how "to make a scanty supply of food go farthest" and presents her with a Federal pamphlet from which she learns how to make an iceless ice-box. After this, the Federal agents draw off for a while, and then . . . but the passage must be quoted literally.

And then something very nice happened to Bill and Helen—they found that they were soon to be parents. . . . "Let's

write to our good friend, Uncle Sam," said Bill. "I don't think the Federal Government does anything for mothers and babies," said Helen, but they wrote.

Copies of this letter can be obtained on application to the Children's Bureau. It brought a couple of booklets, two letters, and a visitor whose name was—and generally is, as Senator Reed has observed—"Miss" Brown, whose salary was paid in part by the Federal Government. "The cheerful toot on the horn of her trusty little car," observes the Federal Government, in its Bulletin of October 15, "was welcome music in the ears of families whose visitors were few" which, it would appear, is not exactly a compliment to Miss Brown. However, she gave her instructions, and told Helen that there would shortly be a clinic in the nearest town which happened, however, to be thirty miles away. Every month, she promised, Helen would get a letter. "Uncle Sam is good to us, isn't he, Bill?"

At this point the Children's Bureau inserts the misleading statistics relating to infant mortality, and ends with an appeal for all good men to get together and demand a vote for the Maternity Bill. Unfortunately, we learn nothing more about Helen and Bill.

This Bulletin will probably win votes against the bill, in spite of its intention. But it would be interesting to know by what right the Children's Bureau spends the money of the public in lobbying for pending legislation. If its purpose is to enlighten the public, it should also give the reasons against such legislation.

We suggest that the Children's Bureau publish a brief on the other side of the question, penned by Senator Reed of Missouri, for instance, or by the President of the American Medical Association.

Our Alumni Secretaries

THE delegates who attended the convention of the National Catholic Alumni Federation at Philadelphia were well repaid for their time and trouble. Every speaker was a college man who had something to say that college men wanted to hear,—perhaps needed to hear—and who knew how to say it; a fact which is a tribute to the taste and discrimination of the committee on program.

The social side of a college convention is not to be underestimated. It affords an opportunity of renewing old friendships and of making new contacts, thus welding the alumni of colleges from every part of the country into one harmonious whole. But when the last speaker has had his say, and the lights are extinguished, and the delegates have scattered, the convention should really begin its work. It has failed of its purpose if it has not inspired to action.

More than one plan of real value to our institutions was offered at the convention, but if one may be singled out as of fundamental importance, it is that which calls upon our colleges to reorganize their alumni associations. It can hardly be denied that their value has been too lightly rated, and their purpose too often

misinterpreted. As was well said at the convention, the alumni should be considered as forming one of the four integral parts of the college, the other three being the student-body, the faculty, and the trustees. The importance of a capable faculty and of wise trustees is universally recognized. Year by year the colleges are exercising greater care in admitting freshmen, and a more marked energy in dropping from the rolls students who do not measure up to the required standards. But the need of a strong and alert alumni association has been strangely overlooked. In possibly a majority of our institutions the alumni association is a nondescript organization which emerges from a state of lethargy once or twice annually, whose interest in the college is a weak and non-productive sentimentality, and whose influence in the community is slight.

The college can never make use of the alumni as an integral part of the academic institution as long as the old methods are retained. The alumni association is too important to be turned over to a volunteer secretary who, as a rule, is a man whose professional or business concerns demand all his time and attention.

The volunteer system has brought about a condition which caused a recently elected president of an alumni association to remark that he felt like the superintendent of a morgue. In an earlier day the volunteer system may have served; today it is worse than useless, provided the aim be an alumni association which is not a mere name, but a body of Catholic college men who can make their influence felt.

A Product of Prohibition

"THE nuisance value of Prohibition" is an apt phrase coined by the *Wall Street Journal*. As a political hindrance of an annoying sort, Federal Prohibition is likely to remain with us for some time to come. It will be dragged into issues to which it is wholly alien, and candidates will be rated not by their fitness for the office sought, but by their attitude toward Prohibition. Of this fact the recent elections give ample proof. In view of the supposition that by law we are all "dry," it was not especially edifying to hear both the candidates for the Senate from a great State shouting, "I'm wetter than you are."

After nearly seven years of Prohibition, the millennium foretold by the "drys" is as remote as ever. We still build jails for drunkards and hospitals for confirmed alcoholics. The bootlegger flourishes, and no thirsty soul need abide in his aridity as long as he has the price. The chief of all the Prohibition directors fills every confirmed "dry" with horror and every bootlegger with wrath when he suggests that the Government set up a whiskey mill. Nor is the undertaker forgotten by the wave of general prosperity. Figures gathered by the Metropolitan Life Insurance Company, and quoted by the *Chicago Journal of Commerce*, report a death-rate from alcoholism of 5.8 in 1916—four years before Prohibition—and of 7.1 in 1924, four years after Prohibition.

The Marlborough Case

WILLIAM I. LONERGAN, S.J.

IN 1895 Consuelo Vanderbilt, a girl of seventeen, and the Duke of Marlborough, several years her senior, both baptized Episcopalians, were married in New York, the local bishop of that sect officiating. The bride was the daughter of a New York multi-millionaire, the groom the bearer of an honored English title, and not wealthy. For a quarter of a century the couple lived together, and two children were born of their wedlock. In 1920 on the grounds of "desertion and misconduct," uncontested by the Duke, a legal divorce was granted the Duchess. Subsequently both attempted a second marriage.

In 1925 for motives of her own, unknown publicly, and immaterial to the present discussion, though conjectured by the press to be either that her present Catholic consort might be able to enter into a valid ecclesiastical marriage with her, or that Marlborough himself, or perhaps even she, might be able, without any impediment, to embrace Catholicism, the former Duchess appealed to the Diocesan Court of Bishop Amigo in Southwark, to annul her 1895 marriage with the Duke. The regular canonical or legal formalities having been gone through, a decree of nullity was delivered and later approved in Rome as the law provides. It was issued, to quote Bishop Amigo, because "through fear she did not give her willing but only her unwilling consent to the contract."

That there was evidence to support the contention must be taken for granted. Press dispatches indicate that testimony was taken in Paris and at Nice and that both parties were legally represented in the proceedings though the Duke did not contest the claim; and that among the witnesses examined was the mother of the Duchess to whose undue influence the lack of liberty in the bride's consent was especially charged.

That the decree is sound must be apparent to any thinking person. The very nature of the marriage contract implies that the free consent of the couple is essential to its validity and Canon 203 of the Code of Canon Law states: "Marriage is null also when it is contracted because of violence or grave fear, caused by an external agent, unjustly, to free himself from which one is compelled to choose marriage."

The reason why coercion and intimidation invalidate marriage is that they extort a consent that would not otherwise be given. They have this effect when some serious and imminent evil is feared. The violence need not be physically exerted; it is sufficient that there be moral coercion. But the fear, to constitute an impediment, must be grave, that is of a nature to deprive one of freedom to dissent and sufficiently strong to prompt one to assent to something he or she does not want to do and would not do if unintimidated. Needless to say the nature

of the person involved enters into the appraisal of this gravity. A woman is more likely to be coerced than a man, a young person than a mature one. Grave fear might arise because a parent seriously threatens to commit suicide if a daughter does not marry, or because loss of an immense fortune or social ostracism by one's family and relations is imminent, or from other causes.

It matters not that the parties in the present instance lived together for a number of years or that children were born of the marriage. The question at issue is: Was the contract valid or invalid *when made*, and is the ground alleged for its invalidity really existent? Prescription or prolonged cohabitation cannot of themselves cure what was defective. Indeed freedom from fear is so necessary for the validity of marital consent that, unlike some other matrimonial impediments, it is never dispensed with by the Church and, as canonists commonly teach, may not be. Moreover, though both Church and State often supply the absence of consent and defective consent in contracts, Rome never supplies such consent for a marriage contract because of its importance, sacredness and decidedly personal nature.

The question has been mooted just why the cause was initiated in the Diocese of Southwark. Canonical procedure places the venue of an action to nullify a marriage either at the place of marriage or in the place of domicile of the parties and of course the domicile of the parties is the domicile of the husband. The ex-Duchess might have started her action in New York where she was married; she chose the alternative.

Exception has been taken in some quarters to the decree because neither of the parties directly involved is a Catholic. It is forgotten that the Church in the boldness of her Divine claim holds that "the regulation of marriage of baptized persons belongs exclusively" to her. This involves the exercise of legislative, judicial and coercive power and so, for example, the prescribing of the form of marriage, the establishment of impediments, the adjudication of the validity of marriage contracts, the reality and gravity of causes of separation, etc. The reason of this is the baptismal character, for validly administered baptism constitutes one a member, at least materially, of Christ's Kingdom on earth. Baptized sectarians do not cease to be Christ's and, with but few exceptions, as in the form required for validity, the Church does not generally exempt them from her marriage legislation. Even in the civil State, rebels remain amenable to the authority of their own rulers. In practice, it is not uncommon for non-Catholics to have their marital status adjudicated by the Church.

Any fear that the Church is relaxing its teaching or discipline regarding matrimony is groundless. Annuling

invalid marriages is, on the contrary, a safeguarding of the genuine contract. It is divorce that militates against the sacredness of the marital bond. Here there is no question of a divorce. A *divorce* is a dissolution of the bond of matrimony. It presupposes a real and valid contract. An *annulment* merely declares that there never

was such a contract, because it was vitiated by some defect, whether lack of the prescribed canonical form, or some impediment of natural or ecclesiastical origin. Civil law uses and applies the same distinction continually and without public comment or surprise. The outcry raised was wholly without justification.

Eucharistic Education by Films

THOMAS M. SCHWERTNER, O.P.

THE Blessed Eucharist is the very core of Catholicism, the Mass its central act of worship, Holy Communion its most intimate commerce with the individuals who compose it. From this basic fact it follows necessarily that the more Eucharistic our education is the surer it will attain its very purpose, so opposed to frankly secular education.

Hence the Church has always been conscious of the need of Eucharistic education and has employed every agency to foster and further this essential work. The frescos of the Catacombs and in the hidden chambers of Christians; later, the churches embellished not only with gorgeous altars and liturgical appurtenances, but also with the paintings of an Eucharistic import; the writings of the early apologists like St. Justin; the medieval jingles easily committed to memory and fairly dancing upon the tongue, composed for those who could not read or write but were not on that account condemned or expected to suffer more than their more fortunate fellows; the Eucharistic pageants introduced through the Corpus Christi feast which the soul-touching hymns of St. Thomas Aquinas helped to make popular, all show how the Church realized the need of Eucharistic education. And when the Reformers, with an eye to the very heart of Catholicism, struck their first blows at the Eucharist and everything it called forth in the Catholic sanctuary, the Catholic temple, the Catholic home and the Catholic life of the people the Church was not slow to germinate with astounding fecundity Eucharistic practices and devotions, which by their very nature, served to keep alive the proverbial love of the masses for the Hidden Guest. And in our own age of mechanical inventions newer engines of instruction, such as the stereopticon slide and radio, were pressed into service. The latest and most remarkable effort is the Eucharistic Congress film released at New York.

It will ever remain a puzzle why Catholic America, with its strong penchant for the newest inventions, had not earlier utilized the most typically American invention—the moving picture—in the service of the Eucharist. We need no prophet to assure us that the photoplay has come to stay. In twenty-nine years the industry has achieved third, probably second, place in the catalogue of big business. Europe gets its films from America and is just now trying to hit upon a means to boycott them, or at least to put an embargo on them, without arousing international political complications. Mexico and South America, with

less than Europe at stake, anathematized American films, though most of these nations eventually did see the wisdom of receding from their stand.

If Europe takes our films then America so far has not taken the hint in many matters connected with the art and industry which was boldly given by Europe. The one European lesson that enters into our present discussion has reference to the production of Eucharistic films which are frankly and unblushingly educational. France has quite a reputable list of Catholic films on the Eucharist and everything pertaining to it. Cardinals have not refused to appear in such productions as principal actors. Priests have written scenarios and have acted before the camera. The closely-knit organization of the French Church is called into requisition to create and widen the market for the finished product.

Just as France, through the representations of the resourceful *La Bonne Presse*, conducted by the apostolic Assumptionist Fathers, obtained permission to use the Catholic pulpit for the spread of the Catholic press and to this end sent out "press missionaries" who passed from parish to parish insisting upon its absolute need in these days, so quite recently there appeared itinerant pulpit-advocates of Catholic films who were not exploiting any particular business concern, but were minded to increase the popularity of distinctly Catholic films as an offset to the prurient and salacious reels which France has the unenviable distinction of producing more abundantly, even if more artistically, than any other nation of the world. The same kind of ecclesiastical support of Catholic movies can be witnessed in Italy, Spain, Holland and Germany. In this one respect Catholic Europe, even in its days of greatest penury, sets us an example that may well cause us the necessary pause for a sound and searching examination of conscience.

Such an overhauling of our apostolic ideals is all the more in order today when the tabloids have taken a powerful hold upon the people. If this form of newspaper proves anything at all it proves that the average man has the "movie mind," much as we must blush to admit it. And the tabloid, containing not much more printing than the combined captions of a six-reeler, is like nothing so much as a feeder of the movie houses. The tabloids are the novitiates of the moving-picture audiences. And of the forty-two millions who go to the movies each week ten million are Catholics. If we could get an appreciable

fraction of these to witness a thoroughly Catholic and Eucharistic film four times each year it would not be so very long before American Catholics were well on the way to becoming an Eucharistic people. At all events, it is high time that some Catholic offset to the over-emotional and purely secular films be provided.

Now the non-Catholic world has been quicker than the Catholic world to understand the educational possibilities of the photoplay. And with characteristic business shrewdness non-Catholics have girt themselves up to seize upon their advantage. The National Education Association and the Federal Council of the Churches of Christ in America were quick to second the invitation of the Motion Picture Producers and Distributors of America, Inc., under the direction of Will H. Hays, and the Harmon Foundation, guided and subsidized by Mr. William E. Harmon, to find the best way to reach through the silver screen the thousands of children and grown-ups who are desirous of having a deeper knowledge of religion.

Experiments with religious films were made in ten Protestant Churches within a radius of 150 miles of New York City. One-reel films were shown in these churches, unannounced and unadvertised, one Sunday evening following the sermon, or on Wednesday evening in connection with the prayer meeting. Biblical scenes alone were depicted, enriched with animated maps of Palestine, dates and facts explanatory of the main theme. The second showing of these films, a week later, saw the audience doubled. An expression of opinions regarding this new departure in the method of conveying instruction was solicited and the verdict was universally favorable and enthusiastic. As a consequence of this survey and test Mr. William E. Harmon subscribed the sum of \$50,000 for producing several short religious films, non-inflammable, so as to be stored in the vaults of the churches for repeated showings.

The motion-picture industry was quick to read the handwriting on the wall. The colossal enterprise and energy of the industry is in full operation now producing educational films that can be shown in connection with the curriculum in our public schools. The producers realize that in the 275,000 public schools they have an equal number of potential moving-picture theaters. The upkeep is provided; the manager is supplied in the school teacher; the audience is bound to attendance. A cheap machine and a \$10.00 screen alone must be provided. The possibilities are enormous. The disbursements required are ludicrously small. With the teloramaphone of Mr. C. Francis Jenkins installed, the pictures will be explained by the human voice.

Pedagogical films bid fair to absorb the major output of the industry. A leading producer has calculated the relative importance of the four distinct film fields in this wise: pedagogic films, religious films, amusement films, industrial films. If the pioneers in the field of the educational film did not report greater success with their outlay of \$15,000,000 it was probably due to the fact that they did not belong to the ranks of the regular picture producers.

Now it would be an endless pity if Catholics were left out of the coming race which promises to be fast and effective. It would be a still greater pity if films distorting Catholic truth were allowed to pass as an authentic presentation of what we have to say for ourselves and what in most cases we alone can say accurately, with orthodoxy and that atmosphere which constitutes about half of the pedagogical worth of a picture. It would be criminal indifference if we left this field entirely to those who do not share our Faith. We know how many Catholic children must, by the very restricted quarters of our Catholic schools, attend the public schools where shortly these educational films will be regularly exhibited.

If, perhaps, we cannot exert any very great pressure or influence on these film producers there is no reason under heaven why we cannot have Catholic films of our own. There are 6,819 parish schools in America with 2,072,466 children in attendance. There are at least 27,000 class rooms which are as well adapted as the million public school classrooms for screen presentation. We have 121 seminaries, 218 colleges for boys, 737 academies for girls with 352 orphan asylums. The field is surely large enough to tempt an enterprising producer of Catholic films. This does not take into count the parish halls, club rooms, Old Folks' Homes, Convalescents' Homes and sundry other possible places that might be used for exhibitions. The well-established paraphernalia of the public schools, which is used as a powerful argument by the producers of pedagogic films, is proportionately just as impressive on the Catholic side. The expense for installation of apparatus is as insignificant for Catholic as for public schools.

The one thing needed is a vivid realization by priests and Sisters that Catholic children are inclined to expect as much from their own as from the public schools. No one has questioned or can question the devotion of the Catholic teacher. No one need worry that our Catholic people will raise an outcry against any measures making for the improvement of the parish school. The generosity of our people in building up its wonderful parish-school system is entirely against such a fear or assumption. Everything is ready but the Catholic films and the producers who are to make them, and the assurances on the part of priests that the efforts of the producers will meet with generous support. In this direction a first earnest effort has now been made. If we cannot keep Catholics from movie houses where they know for a certainty that films are shown which are a travesty on Catholic Faith, outlook, attitude and practice, how long will we be able to keep our children in Catholic schools that persist in remaining too retrograde to use a form of visual instruction which the children themselves like and desire and which they soon will know they can get around the corner in the public schools? These are practical considerations about conditions which in a twelvemonth will be highly actual.

Since Catholic organization in the matter of films must, by the very nature of the case, be slow, cautious and discerning, it would seem inevitable that the first films be

of a Eucharistic content and import. Catholics are more interested in the Eucharist than anything else. That much must be said in praise of our Catholic education. But knowledge is acquisitive and so we need not be surprised that with all our Eucharistic teaching and Eucharistic preaching the people are desirous of a still more minute and definite instruction on this very dogma.

If the demand is supposed to create the supply then the making of several Eucharistic films forthwith, excelling all other educational films in technical beauty, artistic perfection and pedagogical appeal, would seem but the part of plain common sense. And, surely, the best we can produce in the photoplay line is none too good for the Eucharistic Guest for whom our forbears had enough love to make the enormous sacrifices of building the great cath-

edrals and beautiful churches, supplied with the most expensive, if not always the most artistic or liturgically correct appurtenances, with which our land is dotted from one end to the other.

The church-building age has passed, to a great extent, in many of the more opulent parts of the land. Perhaps these favored sections may rally enough enthusiasm and financial support to make possible the production of films which will make attendance in their own completed churches, more fervent, wholehearted and enlightened, and, at the same time, will provide a means of increasing the love of the rural population for Jesus in the Blessed Eucharist, who only too often in the wide open stretches is poorly housed and seldom visited and not infrequently sadly neglected.

Catholic College Alumni in Convention

W. I. L.

EFFICIENCY and enthusiasm, plentifully colored with virile Catholic faith and seasoned with the richness of culture acquired in Catholic institutions of higher learning, were the dominating characteristics of the second annual convention of the National Catholic Alumni Federation which concluded a three-days' session on November 14, in Philadelphia. It was attended by representatives of the alumni associations of forty-two Catholic men's colleges and universities, comprehensively stretching, in the words of its President, "from Saint Anselm's in New Hampshire to Gonzaga and Saint Ignatius and Loyola on the Pacific Coast."

A cablegram from the Vatican containing the blessing and good wishes of the Holy Father, and a cordial address of welcome from His Eminence, Dennis Cardinal Dougherty, Archbishop of Philadelphia, auspiciously initiated the convention. His Eminence also pontificated at the Solemn Mass, celebrated on the closing day. Though the Federation is primarily an organization of the laity, nevertheless, as indicative of the interest in and sympathy for its work, one or other of the various sessions was attended by their Lordships, the Right Rev. Bishops Shahan, Howard and Crane, and by a number of Monsignori and Catholic college Presidents. The local Catholic colleges—Villanova, La Salle and Saint Joseph's, acted as hosts to the delegates, and a special feature of the convention was the splendid musical program, orchestral and vocal, furnished at the meetings by the students of Villanova.

At the final Pontifical Mass the Right Rev. Francis W. Howard, Bishop of Covington, made an eloquent exposition of the scope of Catholic higher education and a stirring address to the hundreds of alumni that were present to appreciate its scope, to exemplify its beauty and its power in their lives, and to further it by their individual and collective efforts. He was especially insistent on the impassable gulf between Catholic and every other form of education, emphasizing that the distinguishing

feature of the former is its relation of every branch of learning to the supernatural, in its true sense.

Organize the alumni and give them something to do! This was the slogan suggested by the President of the Federation, Mr. Edward S. Dore, as the keynote of all the business sessions. How this organization might be effected and what the alumni might be given to do for their own benefit, for the welfare of their Alma Maters, and for their influence on the undergraduates, was the subject of a number of informative papers read by representatives of successfully functioning non-Catholic alumni groups. Executives of the alumni associations of Yale, Harvard, Michigan, Pennsylvania and Vermont presented papers on such practical and important topics as "Alumni Office Organization," "Alumni Local Clubs," "Alumni Insurance," "Alumni Class Organization," "Alumni Magazines," and "Alumni Service." Every one of the speakers was rich in suggestions of simple but efficacious methods of stimulating college alumni.

But if business efficiency characterized these papers, there were others on cultural and religious aspects of alumni work equally instructive and inspiring. Dr. Joseph M. Corrigan, President of Saint Charles Seminary, Overbrook, and the Rev. James H. Griffin, O.S.A., and Rev. A. G. Brown, S.J., Presidents of Villanova and Saint Joseph's colleges respectively, represented institutional executives on the program. Interstate Commerce Commissioner Thomas F. Woodlock, and Mr. Clare G. Fertility, of Philadelphia, spoke for the alumni groups and both held their audiences rapt, the latter with a delightfully cultural paper on "The Classics in Higher Education" and the former exposing succinctly but clearly the line of modern attack against Catholicism. Preeminent among the speakers whose names graced the program was Dr. Ralph Adams Cram with an interesting and entertaining discourse on "The Place of the Fine Arts in a College Curriculum."

At the banquet-session the outstanding address was by Senator Thomas J. Walsh of Montana, whose theme was the relation of the Catholic alumni to the attitude of our Government officials regarding the Bolshevik condition existing on the other side of the Rio Grande. Possibly the one common regret of those who attended the convention was that every Catholic college executive and every Catholic alumni executive were not sharing the pleasure and profit that came from listening to these papers, though it is good to know that the next issue of the Federation's Bulletin will make them available for reading.

This is not the place to list the resolutions passed by the delegates, nor does space permit a resumé of the reports of the Federation officials on the work effected in the first year of its existence. That it has functioned efficiently is unquestionable. Suffice it to mention that its power was most effectively felt at the Senate hearings during the Spring session of Congress on the Federal Education Bill when the appearance of its President, Mr. Dore, as the spokesman of nearly 150,000 Catholic college alumni opposing Federal encroachments on education, commanded the respectful attention and consideration of the Committee.

Reports further showed that the Federation had influenced at least two alumni associations to initiate effective organization by the employment of full-time professional alumni secretaries; that it had promoted the introduction into one group of a regular alumni paper; that it had given a tremendous amount of publicity to Catholic colleges and universities, particularly through its Bulletin. In four eastern cities it brought about that before the summer vacation Catholic graduates of the high schools were gathered together and addressed on the advantages of matriculating in Catholic higher institutions. One association executive reported how the undergraduates of his institution had received encouragement against the fear, common among many students attending Catholic colleges, that the smallness of the institution does not make for their future success, by an organized series of inspirational talks delivered weekly to the student-body by various successful "old boys", whose very presence concretely demonstrated the groundlessness of the fear. Such and similar reports and exchanges of alumni experiences give promise that during the coming year the Federation will affect its various college units both more intensively and extensively.

Emphasis was laid by many of the speakers on the fact that four groups make up the college. Faculty, trustees, undergraduates and alumni; the latter being the finished product of the raw material that constitutes the student-body. It is an economic, cultural and religious waste for all concerned, to allow alumni practically to sever connection with their Alma Mater on Commencement day. Each unit needs the cooperation and encouragement to be derived from contact with the other three: each can be a powerful stimulus and help to the other in the fundamental things that make for Catholic higher education.

In a brief year the Federation has done a great work.

That its future is bright is indisputable. That its influence in the field of Catholic education will grow more potent cannot be gainsaid. It is no longer in the experimental stage. No one who knows it mistrusts its mission. College executives and alumni executives may not remain indifferent to it. Rather their own advantage and the benefit of their students and alumni demand that they align themselves with the zealous, important and profitable work it is doing.

On False Sentiment

G. K. CHESTERTON

[Sixth of a series on "What They Don't Know"]

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PERHAPS it is a little ungenerous to refer again to the fiasco of the unfortunate Bishop of Birmingham in England, when he made an exhibition of himself on the subject of St. Francis. But it happens to be an example of yet another type of anti-Catholic ignorance, which is rather difficult to define with exactitude and easier to describe with examples.

It may be called broadly the question of sentiment; but it involves the whole question of what things in life are deep and what things shallow; what is central and what is merely external. It is needless to say that people like the Bishop invariably and instinctively get them the wrong way round. For instance, he said something to the effect that people are now seeing St. Francis in a halo of false sentiment, or through a haze of false sentiment. I am not sure which he said, and I doubt whether he knew which he meant. If the Bishop himself had a halo it would probably be rather like a haze. But anyhow he implied that the hero-worship of St. Francis was a sort of external and extraneous thing, a dazzling distraction or a distorting medium, something added to his figure afterwards; whereas the facts about the *real* St. Francis were quite different and decidedly repulsive to a refined person.

There was something behind it which interests me much more. It is the curious trick of turning everything inside out; so that the really central things become external and the merely external things central. The inmost soul of St. Francis is a haze of false sentiment; but the accidents of his historical setting, as viewed by people without any historical sense, are a sort of dreadful secret of his soul.

According to this criticism, St. Francis had a great soul; which was merely a cloak for a miserable body. It is sentimental to consider what he felt like. But it is realistic to consider what he looked like. Or rather it is realistic to consider what he would have looked like to the best-dressed people in Birmingham who never saw him, or the fashionable tailor in Bond-street who never had the opportunity of making him a suit of clothes.

The critic tells us what some hypothetical suburban snob of the twentieth century would have thought of the Saint he never saw; and *that* is the real truth about the Saint. We can tell him what the Saint would have thought

of the suburban snob (and his thoughts would have been full of the simple and spontaneous tenderness which he showed to all small and helpless creatures), but *that* is only sentiment about St. Francis. What St. Francis himself felt about all other creatures is only a misleading and artificial addition to his character. But what some of the most limited and least imaginative of those creatures might possibly think about him, or rather about his clothes or his meals—that alone is reality. This is the criticism.

When myriads of Protestants and Agnostics, as well as Catholics, say that they admire St. Francis they mean that they admire his mind, his vision, his point of view. They mean that, like any other poet, he put them in a position to view the world in a certain way; and that life looked at from his mental standpoint is more inspiring or intelligible. But when the Bishop tells them that they do not know the truth about St. Francis, he does not mean that St. Francis had some other mind or some other standpoint. He means that St. Francis did not have hot and cold water laid on in the bathroom, did not put on a clean collar every morning, did not send a sufficient number of shirts to the Birmingham Imperial Laundry every week, did not have black mud smeared on his boots or white mud to stiffen his shirt-front, and all the rest of it. And *that* is what he calls the truth about St. Francis! Everything else, including everything that St. Francis did do, is a haze of sentiment!

That is the deeper problem of which this foolish affair happens to be an illustration. How are we to make these superficial people understand that we are not being sentimental about St. Francis; that we are not presenting an elegant and poetical picture of St. Francis; that we are not presenting irresponsible emotional ravings about St. Francis; that we are simply presenting St. Francis? We are presenting a remarkable mind: just as Plato presented a remarkable mind, whether it was his own or somebody else's.

There may have been people who saw that mind through a haze of false sentiment; there were people who saw it through a haze of exaggerated enthusiasm; like those heretics who made St. Francis greater than Christ and the founder of a new dispensation. But even those fanatics were more like philosophers than a gentleman who is content to say either of a true saint or a false god, that his taste in linen and steam laundries was "not ours."

In short, the true situation is simple and obvious enough. It is we who are thinking about the real Francis Bernadone, even the realistic Francis Bernadone, the actual man whose mind and mood we admire. It is the critic who is thinking of the unreal Francis, a fantastic phantom produced by looking at him in a Bond-street looking-glass or comparing him with the fashion plates of 1926.

If it is well for a man to be happy, to have a way of welcoming the thing that happens and the next man that comes along, then St. Francis was happy; happier than most modern men. If it be good that a man should be

sympathetic, should include a large number of things in his imaginative sympathy, should have a hospitality of the heart for strange things and strange people, then St. Francis was sympathetic; more sympathetic than most modern men. If it be good that a man should be original, should add something creative and not merely customary or conventional, should do what he thinks right in his own way and without fear of worldly consequences in ruin or starvation, then St. Francis was original; more original than most modern men. All these are tests at once personal and permanent; they deal with the very essence of the ego or individual, and they are not affected by changes in external fashion.

To say that these things are mere sentiment is to say that the inmost sense of the inmost self is mere sentiment. And yet how are we to stop superficial people from calling it mere sentiment? How are we to make them realize that it is not we who have a sentimental attachment to a certain medieval friar, but they who have an entirely sentimental attachment to a certain modern fashion?

In other words, we have here a case of what they don't know, which is involved even in what they do say. In the exact sense, they do not know what they have said; we might almost say that they have said something without knowing it. They have never really thought of asking what they mean by "sentiment," still less what they mean by "false sentiment." "False" is simply a conventional term of abuse to be applied to "sentiment"; and "sentiment" is simply a conventional term of abuse to be applied to Catholicism.

But it is very much more applicable nowadays to Protestantism. It is especially applicable to Bishop Barnes's own rather nebulous type of Protestantism. He and his school always complain of our thinking too much of theology, just as they complained a few centuries before of our thinking too little of theology. But theology is only the element of reason in religion; the reason that prevents it from being a mere emotion. There are a good many broad-minded persons for whom it is only an emotion; and it would hardly be unfair to say it is only a sentiment.

If a school of critics were found who were prepared to pay Divine honors to a certain person while doubting whether he was Divine, who took off their hats in his churches while denying that he was present on his altars, who hinted that he was only an ethical teacher and then hinted again that he must be served as if he were the only teacher of ethics; who are always ready to treat him as a fallible individual in relation to his rivals, and then to invoke him as an infallible authority against his followers; who dismiss every text they choose to think dogmatic and then gush over every text they choose to think amiable; who heckle him with Higher Criticism about three-quarters of what he said and then grovel before a mawkish and unmanly ideal made by misunderstanding the little that is left—if there were a school of critics in this relation to a historical character, we might very

well admit that they were not getting to grips with it, but surrounding it with "a halo of false sentiment."

It is only right to say, as I shall have occasion to say at another time, that our critics are not entirely to blame for this false impression about false sentiment. There are other elements in the case, which are due, partly to our own misfortune, partly to our own fault, and partly

to certain rather curious historical accidents, especially in the matter of international influences and literary translations.

I may say something of these on another occasion; but they do not, as it happens, affect in any way the particular case of the cult of St. Francis; or the manifest and monstrous falsehood of calling it a false sentiment.

An Irishman in Mexico

JAMES WILLIAM FITZPATRICK

WHEN the delegates to The Forty-fourth Annual Convention of the American Federation of Labor, held in El Paso, Texas, November, 1924, received the invitation from the Calles Government to attend the inauguration of "The First Labor President" on the American continent, not all of them availed themselves of the opportunity to do so, although ample provision had been made for their transportation in two special trains—with an armored car hitched to each locomotive.

But the space did not go to waste. It was occupied—and by invitation—by the weirdest assortment of "red" intellectuals that ever gathered for an A. F. of L. meeting. They must have scented the junket from afar because they came to El Paso from the uttermost ends of the United States and beyond. Every shade of red in the economic spectrum was represented from pale pink to roaring scarlet. There were synthetic Syndicalists, congenital Communists, university revolutionists, table d'hôte anarchists, and tea room Bolsheviks. Male and female they were, all loaded to the muzzle with their respective philosophies and willing to fire with or without provocation.

They were going to Mexico City to rejoice in the success of the Revolution, to crow over the corpse of vested interests, to shout in the triumph of the proletariat, to clasp hands with the emancipated peon. They quarrelled and argued among themselves. They lectured everyone else. One thing they had in common—contempt for the A. F. of L. The ironic daemon who attends to just such affairs saw to it that these constant objectors were placed in the same section with the car given to the late Samuel Gompers, whose especial *bêtes noires* they were. Scattered among the intelligentsia were a number of Federation delegates who paid no attention to the attackers of their organization, except to lift an occasional languid eye from their cards long enough to label their traveling companions "nuts."

The *rara avis* on board was a stalwart little man with bulging brow, who was born in Cork, reared in England, and educated at Oxford. Just as the "reds" sneered at the A. F. of L., so he sneered at the "reds." He had sampled and dabbled in all the economic movements to which the intelligentsia individually adhered. He had aban-

doned them all as unsatisfactory. He had also thrown into the junk heap the theories he had himself invented to take their place. He was a theoretical democrat and a practical aristocrat. And he employed every minute of his waking time—he was a bad sleeper—in poking up the scarlet lions among whom he was thrown. He was in perpetual rebellion against the rebels.

The patron saint of the intellectuals was the wife of a college professor whose expression of opinions on social and economic matters has made him a pedestrian from campus to campus, but has given him in recompense a prominent place in the martyrology of the "reds." The lady enjoyed a high degree of vicarious authoritativeness until in a moment of relaxation she asked the Cork Irishman what he thought of married women who held down jobs.

"If their husbands work, they are economic scabs," was the answer given in the finest imitation of Dr. Johnson replying to a request for information from Mr. Boswell. For a few moments it looked as if the soldiers from the armored car would have to be called in to quell the ensuing riot.

There was also aboard a Polish Jew who confessed to the Cork man that he had been educated by the Jesuits, had married a Lutheran, and had been, for his views, an inmate of every jail in Europe. He had been, among other things, so he said, a practical Syndicalist, a disillusionized Communist, a professing anarchist, changing his philosophy with his emergence from each successive term of imprisonment. When Europe ran out of jails, he ran out of theories, and so had come to America where he speedily became an expert reporter of social disturbances for one of the many foreign language newspapers in New York. He looked like Trotsky and dressed like him. At least so he was told by the Irishman who by this time had exhausted his stock of victims and was looking for a fresh one. The flattery worked and the unsuspecting authority on continental "hoosegows" took the Corkonian to his heart. He even went to the lengths which soothsayers are reported to go outside of office hours—he scoffed at the utterances of the red oracles on the train, attacked the sincerity of their motives, and laughed at the movements in which he, like they, had been involved. The final burst of confidence came when, in answer to

the Irishman's question why he was so interested in the newspaper stock-market reports, he confessed to owning a fistful of bonds of the Consolidated Gas Company.

For an instant the Irishman seemed stunned by the news. Then a glitter stole into his eye. "God forgive me for mentioning such a creature," he said slowly, "but as Oliver Cromwell remarked at Dunbar when he saw the Scots descending from the hills to give him battle on the plain, 'The Lord hath delivered them into my hands.'"

This apparently irrelevant statement bewildered the bondholder. But not for long. A hot-eyed Mexican youth from Greenwich Village had just informed a group of ladies that his country would never amount to anything until the family had been abolished. When at the other end of the car one of the Federation men said to another something about going to Mass. The whilom pupil of the Warsaw Jesuits glared angrily at the speaker.

"Going to Mass!" he exclaimed contemptuously. "What hope for the toilers when the American labor movement is led by such slaves of the Church?"

"What of it?" bristled the Cork man. "Personally I am not a Catholic, have never been one, and never expect to be. But I reserve the right to be one if I am so inclined. The trouble with all you apostles of freedom is that you insist on everyone being free according to your own prescribed formula."

"That's because you are Irish," screamed the ex-anarchist authority on European jails.

"Not at all," shouted the other a full degree louder; "It is because I am, I hope, a gentleman." Here his voice took on added volume. "It may also be because I do not own any bonds of the Consolidated Gas Company."

"Who owns the bonds?" shrieked the eavesdropping intelligentsia.

"That," answered the Irishman, "is a personal secret which I do not care to disclose just now. But if I hear any more pulpitteering on the subject of freedom, democracy, and the toiling masses I shall be most happy to toss the preacher to the lions."

From that moment the subject of Church and State ceased to be a topic of interest to the Polish Jew. He sat and listened, like a small boy to a hectoring schoolmaster, and nodded complete acquiescence to whatever arrant nonsense the rambunctious Celt saw fit to expound. For a full five hours he listened spellbound while the latter proved by algebra, economics, dietetics, and common sense that all the trouble that had ever taken place in Mexico or would take place was due solely to overindulgence in Mexican jumping beans by the natives of the country.

The discomfort of the occupants of the "Red Special" grew as the end of the trip approached. The last meal had to be taken on the fly at a small station restaurant and the battle between the intellectuals shifted from the sleeping cars to the floor of the eating place. There the survival of the fittest was exemplified in the struggle for sustenance. The bonds of fraternity were rent asunder as "red" fought "pink" for a leg or two of chicken or a handful of frijoles. The affection of the Polish Jew

for the Cork Irishman enlarged as the Corkonian forthwith established his reputation as a forager of tact, initiative, and courage. Nothing diverted him from the business at hand. Even when an unhappy peon was caught in the act of stealing a cheap mesh-bag owned by a delegate's wife and it was reported that he was to be shot immediately the Irishman refused to be drawn away from the ration dump.

"Don't be an ass," he counselled his admirer, who was about to rush off to protest to the authorities against the execution. "'Tis only a diversion staged by your friends the Calles Government to cut down the expenses of the trip by removing us from the food trough."

It was a clear and lovely Sunday morning when the delegates and the camp-following intelligentsia piled out of the train in Mexico City for the inauguration. Evidently the ceremonies of the day had banished from the minds of the Mexican reception committee the fact that delegates must eat. No preparations in the way of breakfast were apparent. It was every man for himself—and herself. Coffee and rolls long delayed, at a little cafe near the station, filled the void for most of the visitors. There were annoying rumors to the effect that hotel accommodations could not be obtained on account of the crowds in the city for the celebration. Apprehension seized on the intelligentsia. Then it was that the Cork Irishman established once and for all his supremacy. Just when the intellectuals were plunged in deepest distress he appeared looking as much at peace with the world as a Cork Irishman ever can. The Polish Jew explained it all to the wonderers.

"What a man! What a man!" he declaimed. "What a breakfast!"

"Yes—what a breakfast!" chanted the chorus.

"Do you know what I had?" exclaimed the Irishman's press agent. "I had strawberries and cream, bacon and eggs, toast and coffee."

"Yah!" jeered the coffee-and-rollers. "Where did you get all this?"

"He got it for me," said the Polish Jew, pointing to the Irishman. "What a man! I speak fifteen languages—"

"Jail dialects," interrupted the Corkonian.

"And this man knows not a word of Spanish," resumed the whiskery imitator of Trotsky. "In a strange country, ignorant of the tongue, ignorant of the city, ignorant of the eating places he has done what he has done! How old are you?" The Irishman smiled grimly at the question.

"Old enough," said he, "to profit by the facts of history. I remembered that while the English starved the Irish they always had plenty to eat themselves. I found out the hotel where the English residents stay and went there. I am now going out, unaccompanied, to secure a room and a bath at a first class hotel." And in spite of every obstacle that is just what he did.

What he did at the inauguration will be told next week.

Education

The Specialized College

MAURICE S. SHEEHY, PH.D.

(The second in a series of three papers on College Reform Tendencies)

THERE is a prevailing discontent with the lack of intellectual effort in most advanced educational circles today—a discontent sometimes mingled with amazement at the ingenuity of college men in devising ways to supplant that effort. There is a danger that this discontent may give rise to reforms that have their justification not in existing but in ideal conditions. One of the sources of argument periodically recurring in urging reforms is derived from a comparison between the European and American systems of education. He is indeed injudicious who institutes such a comparison without investigating as to whether or no there may not be incidental circumstances which change the whole complexion of the educator's task.

America demands recognition as the land of educational opportunity in many fields. The fact is the more pronounced since economic disaster has hampered the enterprise of other nations. According to figures recently quoted by Professor Parke Rexford Koley, America is educating fifty-eight hundredths of one per cent of its total population, France twenty-hundredths, Germany twenty-two hundredths, and England eight-hundredths. Where continental educators are concerned, then, with but a chosen few, America is concerned with the many. To assert that the interests of society are best served by dropping the fifty-hundredths and concentrating on the eight-hundredths, as does England, is to make a rather arbitrary statement. Yet the consequent danger is of no small moment. It is designated to us by a recent visitor to our shores, M. C. Hollis, of the Oxford Union debating team:

Granted that organized athletics, the fraternity system, the amassing of credits, are wise policies with which to meet the problems of indifferent numbers, are you not sacrificing to them the genuine lover of learning? And is not a system of education which does such a thing a very penalty?

President Angell of Yale has pointed out in his recent report to the trustees of that university a fundamental defect in a campus that stimulates curiosity only on certain points, for instance social life and athletics, and arouses little or no interest in things touching upon social thought and action. As a consequence there is a pronounced sentiment toward breaking away from the cloistered detachment generally associated with colleges in the hope that the attention of the student directed towards current affairs of wider scope, may awaken him from his lethargy. There is little parity of thought in this matter between Catholic and non-Catholic educators. Among the former the practice has been to set off at least the smaller Catholic college from the rest of the world as an un-walled citadel, for knowledge is eternal and religion is eternal, and one must be very careful in introducing too attractively purely temporal attractions lest they mon-

opolize the educational spotlight. The college which has as a function the relation of the real issues of every-day life to the more vital issues of eternal things can not have a likeness of thought in this tendency with the college which aims to relate the real issues of every day life to the alleged vital issue of "efficiency" or success in life.

Another protest in secular educational circles is voiced by Professor Meiklejohn in these words: "The college is not able to draw into the profession of teaching and study enough of our best intellectual quality." The presumption upon which this statement is founded is that monetary rewards are necessary for the inducement of the best talent into the educational field, a presumption that must generally be admitted. Here then we have the poverty of the Catholic college functioning as its asset and, in drawing into its service hundreds who are motivated by ideals of purely religious service, it obviates a difficulty of no small moment. While the secular college will work out this and kindred problems without consulting the practice or belief of Catholic educators, one of the latter class is inclined to amazement at the voluminous discussions that hinge around the question, "How much pay?" Can a man really love and serve his profession for financial motives? The issue is not entirely foreign to Catholic schools when, in this competitive age, they must set a wage-standard for laymen in keeping with that accorded other professional men.

Another modern reform tendency deserving of more than passing notice is seen in regarding the college as an experimental station. Professor Meiklejohn tells us that "the college seems to lack any proper power of experimentation." While in a limited sense this may be interpreted as revealing a weakness of general import, one is rather bewildered in attempting to determine in what fields this experimentation is necessary. The thought back of Professor MacCracken reveals a difficulty when he states:

We professors have tried to teach life without a laboratory. The students have provided a laboratory but lacked instruction. Of the two the second is better, but the combination is better still. We are a long way from its achievement but the goal is in sight.

In scientific and kindred fields experimentation is certainly required, but if life is to be the subject experimented upon, one wonders if perhaps the moorings from which the secular colleges have disassociated themselves might not be very useful in this experimentation—the moorings identified with a Christian moral code and positive religious authority and a definite creed. If the college as an experimental laboratory is to produce formulas in those fields (and certainly the tendency is in that direction) then one wonders just what the factory output will be in the scale of spiritual values.

It is trite to state that there has been a marked sympathy towards the utilitarian instead of the cultural aims of education, but the fact is deserving of notice when apparent in circles which are supposed to be eminently cultural. Possibly some reaction towards a more intimate relation of the two might furnish a happy compromise, but such a reaction will be consequent upon much thought and

study. It is fundamental to keep in mind something at which I hinted in last week's discussion, that in the necessary process of relating certain branches of study to life, we must inject an unknown quantity, a quantity x if you will—the teacher who in this instance interprets life as he sees it for the student. Certainly the fundamental idea back of this practical trend, "education that does nothing to the student's self is not education," gives it great impetus. An interesting instance of its expression is seen in a Connecticut college where there is being given as a part of the regular curriculum a course in the "Art of Living." Its purpose is advertised "to bridge the gulf between practical and book knowledge." Whoever designed this course had a keen sense of responsibility, for it is assigned not to any one but to a group of the heads of the departments, but I question whether it has been dignified by a place under the heading, "Home Economics."

Another reform that strikes a sympathetic chord in the mind of many educators is concerned with the length of the classroom-service of the student. The European student is generally several years in advance of his American comrade, and a possible reason for this has been suggested. The necessity of a liberal college education or a bachelor of arts course is quite generally recognized. Possibly this recognition would become universal if some rearrangement of the educational program could be effected whereby the age of the average college graduate would be twenty instead of twenty-two. Needless to state, those two years must not be subtracted from the college course. Inefficient teaching and injudicious selection (or election) of subjects has accomplished this retardation, and it has been supported by a system of educational gradation that must ever keep in mind the "average" student. Those engaged in teaching in a liberal college know full well the difficulty of presenting to a student at the end of his sophomore year the appeal to study Catholic philosophy for two more years, when he is legally declared eligible for his chosen professional school. The fact that some of our larger Catholic colleges are keeping so great a percentage of their students for the four-year course is in itself an eloquent testimonial to their educational achievement.

There is an interesting corollary of lengthening scholastic courses that is often disregarded in the tirades upon college men of today. The college graduate is accused of shirking family responsibilities, and abundant evidence to support the charge is available. If the college man must spend eight years in grade school, four years in high school, four years in college, and four years in a professional school, he enters his chosen profession at the age of twenty-six. Granted that he is in average circumstances and must struggle along for a few years, he may be close to thirty before he is able to support a family. Family statistics indicate that the average birth rate as regards parental age is as follows:

*Parent's age, 20 to 30—three children.
30 to 40—two children.
40 to 50—one child.*

The writer has investigated this in about fifty instances

and found it amazingly accurate. The question arises then, is not the college product more sinned against than sinning as regards the race-suicide charge if his educational life is unnecessarily prolonged? And must not future generations pay the penalty for this prolongation? Needless to state, I have no sympathy for those chosen few who consider themselves above the office of heads of families because of their intellectual equipment; but it would be advisable for one making an extended study of this situation to consider the college graduate's side of the story.

There seems, however, to be no eminent prospect of the rearrangement of the length of the educational life of the student, despite the added care given those of exceptional talents, because "college life" today places a premium upon social and athletic maturity. This goes back to a deeper concept. "Should the college be conceived as 'life' or as a preparation for life"?

Sociology

Crime and Religion

MICHAEL J. MURPHY

IN a former article I cited parental neglect as one of the chief sources of crime among the young. I may here point out that the parents I have in mind are not confined to the poverty-stricken. They are found in all grades of society, as prison-records bear witness.

It seems to me that far too many modern parents are so busily engaged in seeking the pleasures and comforts of life that they are unable to give proper attention to the moral training of their children. Yet children need this training far more than they need anything else. In spite of this fact, moral education is left largely to chance, which means that a vital part of education is neglected.

Wisely has it been said that "the educating of a youth to behave well in society is of greater importance than making him a Solomon in knowledge." Time and again have we been told that when knowledge became more general the vices and excesses which wreck individual lives and destroy the social structure, would cease to exist. We have exalted reason, glorified the intellect, and substituted them for religion and spirituality, but we have not checked crime. An appalling lack of character-formation has left us in the bondage of lawlessness, and we shall so continue until we instil into the minds and hearts and lives of our young people, a knowledge and love of the saving principles of God's revelation. Unless they learn to know, to respect, and obey the Ten Commandments they will never respect and obey the law.

Religion, consistently and seriously taught both by word and example, will develop that character and personality sorely needed in American life. Religion appeals to the deepest feelings of man's nature. It moulds that nature to noblest ideals. Without it the best man is never touched. It alone at times can control his passions. Only when its wonder-working power touches man's cold and selfish heart, will that heart render obedience to God or man.

The primary cause of sinful and illegal acts is the choice

of the individual's free will. Therefore to correct the criminal tendency, the only method of approach is by way of the individual's higher faculties. This is the province of morality, and the practical application of morality is the function of religion. Religion appeals to the personal responsibility of the individual, and unless this response is awakened, any hope for prevention or cure is futile.

Another cause of the increase in crime is miscarried justice in our court procedure. If the wrongdoer were speedily arraigned after his arrest and indictment, given an impartial trial, with all his rights duly protected, and if justice was meted out we would have fewer offenders.

In England, we find far less crime than in America. And why? The difference between these two countries in industry, character, law and custom is not such as to warrant the difference in criminal records. But England's administration of criminal law is far superior to ours. Nearly twenty years ago, Chief Justice Taft sounded a warning which apparently fell on deaf ears. "The administration of criminal law in this country," he said, "is a disgrace to our civilization, and the trial of a criminal seems like a game of chance, with all the chances in favor of the criminal." Recent reports of the American Bar Association indicate that little if any improvement in this regard has been made in the last two decades. The delays of months, sometimes even years, due to overcrowded trial dockets, long drawn-out court proceedings, appeals, stay of sentence or execution, in short, an excess of legalism, frequently make a travesty of justice. Further, the probability of escaping with a light sentence, or possibly of going scot-free, weighs heavily in favor of the wrongdoer.

A swift and certain justice, not necessarily severe punishment, is a powerful deterrent of crime. But we must apply the law equally to all, and make every man, regardless of his condition or station in life, realize that if he violates the law, he must pay the penalty the law demands. He should be made to understand that there is no escape from sentence, once a jury have adjudged him guilty.

We also must remember that the great bulk of laws relating to crime placed upon our statute books in recent years has been on the side of the law-breaker. Many sentimental faddists have spread the doctrine that the criminal is the victim rather than the enemy of society. This propaganda, coupled with the general apathy of the public, has almost destroyed the healthy fear of punishment which is now a great deterrent of crime.

Our courts properly functioning, meting out equal justice, with swiftness, certainty and finality to all men, are powerful weapons for the protection of human life and property. But all must stand upon an equality, the rich and the poor, the ignorant and the learned, the native and the foreign-born, the black as well as the white, lest confidence in our courts be lost and we enter an era of anarchy.

The best preventive, as well as the only curative treatment for crime, is religious training, the building up of character. Now character is not based on education and culture, but on faith, hope and charity. The absence of

these virtues in any life leads ultimately to the violation of the laws of God and man.

Once we forget the duties and responsibilities we owe to God, it is a very simple and easy matter for us to become unmindful of the duties we owe to our fellow-man, and to forget that obedience to law is liberty. Theorize and philosophize as we may, the future of America is in the hands of the parents of the present. The breakdown of the home is a real tragedy for the individual and the community. The parent, not the legislator, is the guardian of our future peace, happiness and prosperity. To the home and the church, rather than to the halls of legislation, we must look for the solution of our social and economic problems, for all are fundamentally moral problems. When we tear religion from the human heart, destroy man's belief in God, and his accountability to God, we make him only a savage.

Some penologists and psychologists have penned brilliant nonsense when with one puff they attempt to blow away human responsibility and assert that all criminality is due to circumstances over which man is powerless. When we compel this theory to reveal itself in its naked simplicity it means merely that a criminal is not a free human being, but an automaton whose every action is necessitated by external forces. Ample refutation of this doctrine is found in our own daily experience.

Twenty years ago 70 per cent of the law-breakers were men of thirty years of age or more. Today 70 per cent are under thirty years of age, and a great many under twenty years. Among fifty men committed to Charlestown prison within the past few months, seven were under eighteen years of age, mere boys in years but old in serious offenses against life and property. Why this sad and distressing change? Because the morale of the home has been destroyed. In days past the boy and girl were reared in the home atmosphere. They knew, loved and obeyed their parents. They went to school, to church, and to Sunday school, and spent their evenings at their own firesides. Today home is only a resting-station, the least attractive spot on earth for many of our growing boys and girls, who seek all their recreation and enjoyments outside its pale. If the sanctuary of the home were still sacred, most of our social service problems would be unknown, and our "Crime Weeks" and crime commissions unnecessary.

I have spoken plainly, I trust, prudently and temperately, yet strongly, because my subject demands it. The only solution lies in a reaffirmation of the sanctity of life, a re-stressing of the dignity of human parenthood, a reiteration that life is worth living, only when we do unto others as we would have them do unto us. The curse of today is individual selfishness. The cure will be self-sacrifice. Without this, we cannot respect and obey the criminal code and become useful, law-abiding citizens, a duty imposed by God Himself. When we have moral and religious training in the formative period of youth, and a realization of the inherent malice and unescapable punishment of evil action, then, and not until then, will crime be reduced to a minimum.

Note and Comment

Pacifism Taken
at its Word

YOUTH, as is well-known to veteran schoolmasters, is not always moved by direct action. The wily teacher sometimes gains his point by prescribing the opposite of what he really wants. So when Julia Ward Howe was a child her whole family celebrated annually a "Yelling Day" in August, on which everyone shrieked themselves hoarse from sunrise to sunset. This kept the household quiet for the rest of the year. Some such scheme seems to have lurked in the mind of Dr. Robinson, acting President of City College, New York. According to the *Survey*, the students of that institution were last year in an uproar as the result of a vehement campaign against compulsory military drill. This year Dr. Robinson offered them as an alternative course, a "civilian drill" in civilian costume. However, once the compulsory feature was removed, out of 718 incoming freshmen, only 144 are reported as electing the civilian drill. The rest chose the khaki and the rehearsals of bloody war that went with it.

The Cost of
Canonization

ONE of our Anglican brethren, in the *Holy Cross Magazine*, is distressed by the "commercial fashion" in which a considerable outlay is required for the process of canonizing a saint; no less than \$42,816.87 for two saints who were canonized by Leo XIII. In other words, he objects to people being asked to spend something when they want a saint. Why this particular form of expense is objectionable, it is hard to see. He himself notes "the simplicity of the Holy Father's part in the transaction." We do not scruple to spend a few hundred thousand dollars in nominating a candidate to a four-years' office to which he may not be elected. And if there is something intrinsically wicked in holding any sort of external celebration in honor of those whom the King Himself will honor, then why build churches, or install windows in their behalf? Certainly the customary celebrations in connection with the process of beatification or canonization are modest enough, in view of the millions spent by our municipalities and governments on centennials, sesqui-centennials, and such like. St. Peter's is decorated, and the Church rejoices, but there is no large publicity campaign, no "going over the top" to exceed everything that has ever occurred before.

When the Church requires as a condition of canonization that some outlay shall be made by the people themselves, it is simply assuring us that the saints shall not be imposed from above, as it were, by the sheer voice of authority, but shall be in a manner nominated by the instinctive voice of Catholic piety. Confirmation of sainthood, by miracles, comes from God alone. Again, only the teaching authority of the Church can establish finally and definitely their status as worthy of our veneration and imitation. But the first requisite is that the people shall show their devotion by tangible sacrifices.

Dramatics

Early Winter Plays

ELIZABETH JORDAN

THE recent passing of two plays has greatly improved the present condition of the New York stage. "Cradle Snatchers," one of the most objectionable productions ever offered us, has finally departed for new fields after a triumphant run here of more than a year. "Buy, Buy Baby," a new effort by the same authors, in which they obviously tried to produce something even more salacious than their first success, brought swift retribution upon them by perishing within a week. For nothing could be more salacious than "Cradle Snatchers," and the effort to go beyond it in suggestiveness merely led to the writing of a noisome and nasty comedy which nauseated even the hardened theater-goers of to-day.

One felt almost sorry for the producer, Bertram Harrison, because he was so clearly unconscious of the enormity of the thing he had done. He put on "Buy, Buy Baby," because it was written by the same pair of playwrights who evolved "Cradle Snatchers." "Cradle Snatchers" was a financial success, therefore anything else written by its authors would also be a financial success. That, clearly, was as far as Mr. Harrison's mental processes went. He knows better now. Incidentally, he subjected two superb actresses, Laura Hope Crews and Alison Skipworth, to several of the most unpleasant afternoons and evenings of their honorable careers. But their experience holds a lesson for other men and women of the stage. There are certain producers who will offer the public any kind of theatrical filth that comes their way, and their productions "get across" just often enough to encourage them in this policy. It rests with clean-minded and decent-living actors and actresses to refuse parts which are unfit for them to play. Episodes like "Buy, Buy Baby" prove that such action on their part may save them a loss of professional standing as well as much personal discomfort. Miss Crews and Miss Skipworth must have needed an antiseptic bath after their week in "Buy, Buy Baby." Certainly the comedy's audiences felt the need of one.

The Theater Guild has opened its present season with a new play, "Juarez and Maximilian," written by Franz Werfel, whose "Goat Song" left an unpleasant odor hanging around the Guild Theater last season for some time after its brief run. Herr Werfel's new offering is very clean, and also, alas, very dull. Its lack of appeal is heightened by the fact that it is presented in thirteen so called "pictures," that is, each of the three acts gives us four scenes, and an epilogue is thrown in as good measure. Thus there is a constant shifting and changing and a consequent amount of back-stage work which would wholly destroy illusion, if the play held any. However, it doesn't, so that's that. And as if all this were not enough Mr. Alfred Lunt, usually an excellent actor, played Maximilian very much as a stuffed dummy, pulled by strings, might have played it. The part did not fit

him, his Civil-War-period clothes did not fit him either, nor suit his style. And his general discomfort was communicated to an audience which grew more and more depressed as the evening waned.

Since this fatal first night the Theater Guild has sent to all its subscribers a copy of the review of the solitary New York critic who praised the play. But one critic's swallow doesn't make a winter's success, and "Juarez and Maximilian" will undoubtedly be withdrawn as soon as Guild subscribers have seen it. The general public does not have to see it, which is a bit of luck for the general public.

Those who think this reviewer likes to find fault should hear the deep breath of satisfaction with which we now approach consideration of two other plays: "Caponsacchi," and "We Americans."

"Caponsacchi" is the play Arthur Goodrich and Rose A. Palmier have made for Walter Hampden from "The Ring and the Book"; and the latter, as everybody knows, was suggested by the little yellow volume Robert Browning picked up in Florence in 1860 and whose contents obsessed him till he had fashioned from the record of Guido Franceschini's trial, one of the world's greatest poems of love, hate, purity and death.

To make a play of this poem called for scholarship and courage. If at moments the version Walter Hampden is giving us on the stage of Hampden's Theater seems to hold more of courage than of scholarship, that impression gives way the next moment under a satisfying sense of realized art and beauty. For the scenic production (Claude Bragdon's) is a superb one, full of atmosphere, grace and color; and against the gorgeous background of Rome in the seventeenth century move men and women who look and speak as if they belonged there. So satisfying indeed is the appeal to the eye that the strange trio in whom the play's interest centers, the husband, the wife, and the priest, belong for the time to the audience and the audience belongs to them. One is *with* them in the Rome of 1698; one is no longer concerned with the wrangle of scholars over Browning subtleties; one is not critical of modern adapters; Caponsacchi is no "fribble and coxcomb," no "Spiritual Cupid." He is what Henry James declared him to be "the soul of man at its finest"; and Walter Hampden, in beauty of person, of diction, and in fine sincerity of acting, makes him seem just that.

The best of a number of fine moments in the play, and the most beauty-filled moment as well, is the one in which the great curtains are swept back to reveal the Holy Father, Pope Innocent XII, come at the crisis of the trial to untie the tangled knot of justice and to open blind human eyes to the truth. The scene he is given is played by Stanley Howlett with delicacy and deep understanding; while Edith Barrett as Pompilia, the deeply wronged child-wife of Guido, conveys throughout the play the fitting impression of dazed youth and suffering innocence.

All this being so, "Caponsacchi" may not be with us long. There are too many New York theater-goers who cannot forget the roar of Broadway, who cannot make the journey back to the Rome of 1698. Those who can

will like Mr. Hampden's new offering, and should see it before it is too late.

And now for "We Americans." It is a simple comedy by two young Jews, Milton Herbert Gropper and Max Siegel, and it is produced by Sam H. Harris at the Sam H. Harris Theater. It came into town in rubbers, as it were. There was no preliminary acclaim, there was no brilliantly expectant first night gathering to greet it. But from the moment the curtain went up the little play took hold of its audience. Strangers seated side by side turned delighted glances on one another to call attention to the fact that here was something new, something exceptionally good, something really quite remarkable. And then everyone in the theater settled back and had a thoroughly good time, laughing and crying and sometimes doing both at once, till the end of the play. When a playwright has his audience laughing and crying at the same time, he is getting his effect.

Which leads us into a slight digression. Years ago we ourselves wrote a play, which was produced throughout the country and here in New York. It was not much of a play, but it had one good line—the line on which the final curtain fell. That line made audiences laugh with tears in their eyes. The point of this reminiscence is that the line was never changed by any of the various producers, directors and stars interested in the play, nor did one of them even suggest changing it. They changed everything else. Everything in the play was "written and re-written and tri-written" by everyone from the producer to the humblest call boy. But they left that one line alone, a fact that has often cheered us in subsequent dark moments. We have offered it in proof that when anything is really *right*, theatrical people recognize it as such. On the other hand it was the last line of the play and perhaps they were worn out when they got to it: so the question is still open.

Play-goers who attended "We Americans" a few nights after its opening saw sights strange to the theater. The entire Sam H. Harris staff was on a broad grin. The young men in the box office threw in a smile with one's ticket; the man at the door beamed as he took the ticket; the ushers almost danced down the aisles as they seated one. It had dawned upon the theater staff—always a doubting band during rehearsals—that despite their dark forebodings they were assisting at the birth of a big success.

The play itself is a simple study of Russian Jewish life in New York and of the problems that life brings with it. Mrs. Levine and her husband, Morris Levine, have come to this country and have here brought up their two children Beth and Phil, both of whom have become enthusiastic and progressive young Americans. They have been educated in our public schools, they have found jobs, and at the time the play opens they are both acutely discontented with their home lives. For Mr. and Mrs. Levine have *not* become Americans. He is working fourteen hours a day in a sweat-shop, doing overtime to earn extra money, and his wife is devoting her days to running their little tenement flat, keeping it in order, following to

the last detail the routine of her old Russian environment. Both, in short, are mentally where they were in Russia, though here they have all the necessities and many of the comforts of life. They have nothing in common with the children except their love for them, and the children meet the situation by spending their evenings away from home. This solution, however, is not enough for the daughter. She is offended by the ignorance of her parents, and by her father's habit of taking naps on the sitting-room sofa in his shirt sleeves and his stockinged feet, and by the fact that neither parent can understand her up-to-date American point of view. She has decided to leave home entirely and to board with a girl friend. Her explanation of her reasons for doing this gives her parents their first inkling of the lack in themselves.

The mother, marvelously acted by Clara Langsner, a new star in the dramatic sky, is basically a clever woman, though she has never realized it. She learns that grown-ups can go to night school in New York and she not only goes and persuades her husband to go, but she also gets her friends in the same tenement equally interested. The entire second act shows us the night school in progress, with its class of grown-ups learning to be Americans; and if there has been any recent act on our stage at once more amusing, absorbing and poignant, we do not know what it is. This is the act during which one laughs with tears in one's eyes. The last act is not quite up to it, but it has a happy ending and sends an enthusiastic audience out into Broadway to tell others about the play.

Go to see "We Americans." It makes up for much of the filth and slush on our stage.

REVIEWS

Immolation. Life of Mother Mary of Jesus (Marie Deleuil-Martiny). Translated and adapted from the French by ABBÉ L. LAPLACE. By the RT. REV. J. F. NEWCOMB. New York: Benziger Brothers. \$3.75.

Like the preceding centuries, the nineteenth was not without grave crises for the Church but for each new trial Divine Providence raised up holy men and women to offset the impiety of Christ's enemies and to make good His prophecy that the gates of hell should not prevail against His Church. Among these is to be reckoned the subject of this splendidly written and admirably edifying biography. Marie Deleuil-Martiny, eldest of five children of a leading Marseilles barrister, is not as well known, especially in the United States, as she deserves to be. Born just before the middle of the last century, and at the height of the struggle of the French Government with the clergy and all that they stood for, she was destined by her life and labors, to repair the evils to which religion was subjected. Her mission especially was the founding of the "Daughters of the Heart of Jesus," a group of fervent souls that by their personal immolation were to make reparation to the Sacred Heart for the outrages committed against it, particularly through the evils inflicted on the clergy and through indifference towards the Mass, and to offer themselves as victims for obtaining zealous priests and gaining for them the graces they need profitably to fulfill their sacred functions. As yet uncanonized, her virtues and her writings, very many of which are produced in this volume, rival those of God's servants with which Catholics are familiar. Her life of immolation was crowned with a tragic, if not a martyr's death, for she was brutally assassinated by an anarchist on February 27, 1884, as she walked with one of her Sisters in the convent

garden. At the time she was only forty-three years old. But her work has lived on and her Order, started in Belgium, has extended its foundations to France, Switzerland, Italy, Holland and elsewhere. "Immolation" is an excellent volume of Church history, hagiography and asceticism combined.

W. I. L.

Lincoln's Parentage and Childhood. By LOUIS A. WARREN. New York: The Century Company. \$3.50.

Mr. Warren has the attitude of the true historian. "It was of little consequence what the search would reveal," he writes, "as there was no theory to prove or tradition to verify." He has, therefore, written a book which is sure to stir up controversy. Outside the range of historical scholars there are few Americans, I take it, who do not adhere either to the "gloom theory" of Lincoln's early days, as set forth chiefly by Herndon and Lamon, or to the theory, almost Pollyannish by contrast, sustained by Miss Ida Tarbell. Personally I do not think that Mr. Warren gives sufficient weight to the fact, or what to me appears to be fact, that the social conditions in Lincoln's boyhood Kentucky were crude and even harsh. But on many points of real importance Mr. Warren proves the inaccuracy of much that has passed for history. For instance, he obliges me to reconsider my own concept of Thomas Lincoln, the father of the future President. I can find no flaw in his evidence that Thomas was not a shiftless, intemperate country bumpkin, as Herndon, Lamon, and others have recorded, but that he was a citizen of standing in the community, a faithful husband, a good father, and a man of character. As for Nancy Hanks, his wife, Mr. Warren states the reasons for and against the legitimacy of her birth, and leaves the decision to those who are now "working out this problem." In a point of minor interest affecting Zachariah Riney, Lincoln's first teacher, Mr. Warren's researches are incomplete. Discussing in AMERICA for February 13, 1926, the legend, also rejected by Mr. Warren, that at some time of his life Riney had been a Trappist, I was able to show that in 1856 Riney entered the Trappist Monastery of Our Lady of Gethsemani in Nelson County, Kentucky, not as a member of the community but as a "familiar Brother," and that he died there on February 15, 1859.

P. L. B.

Religion and the Rise of Capitalism. By R. H. TAWNEY. New York: Harcourt, Brace and Company. \$3.50.

The period covered by this book really begins with the Middle Ages and runs on to the present times. A long chapter is devoted to what the author calls, "The Medieval Background." Capitalism did not begin in the Middle Ages, but it cannot be studied intelligently without a correct understanding of them. The present book is another example of the continued growth of a more fair historic appraisal of Catholic influence in the past. The author has made wide and minute investigations both into the earlier Catholic and the later Protestant periods, and has without any doubt sought to be impartially just. He has a deep appreciation of much that is admirable in the Catholic ideals of the Middle Ages, and we know too well with him that practice often lags behind the perfection of theory. Yet it is true that the book is not such as would have been written by one who had fully caught the historic position of the Church and of her traditions as the Catholic understands them. Much stress is placed upon the assumed static condition of economic development in the Middle Ages. That was true only of the period when the fullest development had been reached. After the enjoyment of the progress thus made, for a not inconsiderable time, the decline set in. This in fact, began with the Black Death and culminated in the days of the Reformation. The writer partially explains and partially obscures the fact that the Reformers were still living on their Catholic traditions and principles, so far as they applied these. But with the loss both of these principles and of the authority of

the Church the era set in, which Mr. Tawney describes, when there was practically a separation of economics and religion, from which we are endeavoring to recover now. We by no means accept all the author's statements and conclusions, but are grateful for the sincerity with which he has approached his subject. J. H.

The Reformation in Dublin, 1536-1558. By MYLES V. RONAN. New York: Longmans, Green and Company. \$7.50.

Cranmer, Cromwell, Northumberland, Latimer, Ridley: these are names we are accustomed to hear in connection with the Protestant Revolt in England. But Browne, Gray, Brabazon, Alen and Staples, the actors on the contemporaneous stage of Ireland, have been relatively neglected. It is the value and merit of this work to have brought into light the development of the Revolt in Dublin and to have offered some keenly interesting vistas of the religious condition of Ireland together with the reaction of its people to the anti-papalism of the English king. The author has besides produced a scientific work of which the technical historian will approve. The characters on this Irish stage speak and act from the documents which have been left behind them, and the wealth of actual documentary evidence here included would in itself have made the volume well worth the editing. The personal letters of the chief movers of the religious changes are of very distinctive interest and value. The chapter on the suppression of the monasteries rivals the work of Cardinal Gasquet. But in this vital question of the religious revolution of the sixteenth century an inexorable impartiality is equally important with the presentation and interpretation of documents. It has been the lack of this virtue in both camps that has retarded our knowledge of the whole period. Here Mr. Ronan falls slightly short of the ideal. An over-eagerness to excuse, not often manifested, leads one to suspect that he is not always the master of the critical apparatus of his mind, and there are passages, alike infrequent, where one imagines his faith and country might be running into his pen. In this respect the opening sentence of the book on the universal bias of Protestant historians of the Reformation period is unfortunate and untrue. These are but slight flaws in a work whose substance is of the highest historical value. P. M. D.

American Soundings. By J. ST. LOE STRACHEY. New York: D. Appleton and Company. \$2.50.

So often has America been visited and criticized by our English friends that it is quite encouraging to receive the praise of so distinguished an observer as the editor of the *Spectator*. After reading his observations, or as he prefers to call them, his soundings in American waters, we are tempted to agree that we are not at all the semi-barbarians that we had concluded we were. Tourists generally have a violent urge to express themselves about the places they visit; if they are at all literary, they cannot restrain their ardor to rush into print. Should tourists follow the example set by Mr. Strachey and confine themselves to superficial impressions, avoiding a deep, philosophic analysis of national diseases, they might write as pleasing a volume as he has achieved. For praise or blame, it must be hinted that Mr. Strachey, with captivating innocence, assumes that the American is an Anglo-Saxon nation and that Great Britain and the United States are practically one people. He does not state the misapprehension, he merely connotes it. In another instance, he does utter an amazing statement: "The Roman Catholics and the Jews are absorbable and will, no doubt, be absorbed." This declaration, as it affects the Catholics, is either mystifying or meaningless, for a sponge cannot absorb itself or a large part of itself. Otherwise, in fair justice, it must be said that Mr. Strachey has erred only on the side of being too favorable to America. He admires our optimism and our audacity, our hospitality and scenery, our prosperity and our national stability. He has not seen much of physical America, but what he has seen he likes. And when, in the course of his comments, illustrated with classical quotations, he does choose to philosophize, as on the Prohibition issue or on

the national prejudices, he concludes sanely and judiciously. While the soundings cannot be said to have been taken in deep waters or in many waters, they have plumbed America. The charting does not make unpleasant reading. F. X. T.

BOOKS AND AUTHORS

Anthologies.—The mere mention of the word "anthology" is enough, after a while, to send a reviewer searching for sour words; too frequently the flowers are scentless and somewhat stale. Sir James Marchant's "Anthology of Jesus" (Harper, \$2.50), is, however, genuinely worth-while. He has made his selections of prose and poetry not for their pretty words but for their thoughts. The personality of Our Lord has always impressed thinking men deeply, even men who, like Frank Harris, coddle their vanity by speaking of Him as "one of the great moments in the history of mankind." In his preface Sir James Marchant includes these rationalists among Our Lord's disciples, a rather generous gesture toward those who spoke as they did almost in spite of themselves. But their views are interesting and, to controversialists, probably profitable. However, they do not dominate the book; although a few of the places they hold might have been given to the Fathers of the Church, who are not any too well represented. The very abundance of material may, indeed, have embarrassed the editor, but, for all that, the bland renegade Renan might easily have been excluded for the sake, say, of St. John Chrysostom.

"The Second Book of Negro Spirituals" (Viking Press, \$3.50), edited by James Weldon Johnson, with the musical arrangement by J. Rosamond Johnson, continues the work of putting these delightful songs in permanent form. "The First Book" was reviewed favorably and at length in *AMERICA* and the same welcome is extended in briefer form to this collection of sixty-one songs.

Liturgy.—Special attention deserves to be given to the translation from the French of an important and popular liturgical work by Dom Lambert Beauduin, O. S. B., "Liturgy the Life of the Church" (35c.). It is the first publication of the Popular Liturgical Library to be issued by The Liturgical Press, Collegeville, Minnesota. Another handy booklet published by the same press is the manual of the Ordinary of the Mass, "Offeramus" (15c.), which should be serviceable in promoting a more thorough understanding of the great central act of the Church.—"Homage to Jesus Christ, King" (Central Verein, St. Louis, 10c.) contains the proper of the Mass for the feast of the Kingship of Christ, translated by Gerald Ellard, S.J.—A most effective method of teaching children the parts and the meaning of the Mass is made possible by the "Mass Guide" (J. E. Smith Company, 3610 Columbia St., Des Moines, Iowa, \$1.00) a chart prepared by Rev. James Manning. Used with the leaflets which are supplied to each child, this cleverly designed wall-chart should be of immense help to the teachers in the elementary religion classes.

In Foreign Dress.—Lourdes is not only a national but a world shrine. Many non-Catholics, even scoffers and rationalists are intensely curious about what goes on there. Its interesting story is being told by the Rev. L. J. M. Cros, S.J., in "Histoire de Notre-Dame de Lourdes" (Beauchesne, 30 fr.), the first volume of which has been published. This covers in diary form the period from February to April 7, 1858, and the apparitions it details are recounted wholly through official documents and authenticated testimony.

A collection of the most representative and scholarly essays of Louis Veuillot makes up the eighth volume of his complete works being published by Lethielleux, Paris, "Ca et Là" (22 fr.), covers a variety of topics and introduces a number of the distinguished journalist's contemporaries in interesting roles.

Roam. The Unearthly. The Cheyne Mystery. Pros and Cons. The Broken Trail. Hand and Ring. Desert.

That same awareness of life and its secrets which characterizes the poetry of Mary Dixon Thayer appears in her first novel, "Foam" (Dorrance. \$2.00). The action is not of the machine-gun rapidity; rather, the movement has all the fine leisureliness of the staid Philadelphia society that it interprets. On his return from the war, Spencer Wade tries desperately hard to understand his family group; he is particularly amazed by the irregularities of his sister Grace, a restless, selfish young matron; though his love settles elsewhere, his highest admiration goes out to Laura, who dedicates herself to God in the religious life. Unlike most authors of first novels, Miss Thayer disposes her material competently and is familiar with the smaller but important subtleties of story-telling. Her discussions of current topics of conversation are pungent and her characterizations of familiar types of people are incisive, especially those of the older generation.

An exotic character plays the dominating role in "The Unearthly" (Cosmopolitan. \$2.50), by Robert Hichens. Kharkoff, the Russian Jew, exercises a magnetic influence over all who come near him. He draws them to him irresistibly, and they look upon him as the expected messiah from the North. The English people whom he silently helps feel his power for regenerating them but vainly labor to explain it by calling it his truth and sincerity, his enormous indifference, his immense humanity. In particular, his strange power causes the conversion of a typical modern girl and the man who loves her. The story is not convincing. Kharkoff is a vague brain-creature who merely asks questions and answers in platitudes and whose spiritual system lacks all vitality.

Though there is plenty of excitement in F. Wills Crofts' latest detective story, one misses anything like novelty either in the general plot or in its major details. "The Cheyne Mystery" (Albert and Charles Boni. \$2.00), has as usual, Inspector French of Scotland Yard for its hero, and he "does his business" well—almost too well to be natural. Maxwell Cheyne has already made somewhat of a muck of a perplexing adventure when French comes to his rescue. He solves his problems and incidentally paves the way for him to both fortune and marriage.

Entertainment is almost bound to be characteristic of anything from the pen of Irvin S. Cobb. "Pros and Cons" (Doran. \$2.00), is, in this respect not disappointing. It is a collection of ten short stories with various settings. But while all are done in Mr. Cobb's usual style, somehow not one seems up to the fine standard set in his earlier work.

A fairly patient reader will find "The Broken Trail" (Stokes. \$2.00), by Harold Bindloss, a real source of innocent enjoyment. A case of mistaken identity lies at the heart of the plot, and so it comes to pass that an upright banker reaps the whirlwind sown by his dishonest counterpart. Fortunately, aided by a disinterested friend, he runs the real criminal to the ground and comes to his own again. There is too much detailed description in the story, and the opening chapters lack zest. From this, however, one must not infer that the novel is uninteresting.

A new edition of Anna Katherine Green's well known tale, "Hand and Ring" (Dodd, Mead. \$2.00), recalls to mind how deftly she can weave a plot. In the present case two men are caught in two different meshes of circumstantial evidence. Both cannot be guilty. In fact, both are innocent. The guilty party is the real hero of the story, and of the characters the least suspected. And yet the evidence of his guilt may be found in the very opening chapter, veiled evidence, it is true, but evidence withal.

Salvation through solitude. This is the characteristic note of "Desert" (Harper. \$2.50), by Martin Armstrong. A worldling becomes a hermit and makes a successful effort to throw off the sting of the flesh. As a psychological study of the abnormal, the book, albeit realistic at times, has some value. Nevertheless it makes heavy reading.

Communications

The editors are not responsible for opinions expressed in this department.

The Buffalo Catholic Institute Library

To the Editor of AMERICA:

Father Stinson, S.J., in his article on "Library Progress and Catholic Libraries," in your issue of October 16, naturally did not mention the Buffalo Catholic Institute Library, as our institution is so little known in Catholic circles. A few facts about our library will not be amiss at this time, when there is such a widespread discussion of libraries and their development.

The Buffalo Catholic Institute Library was founded in 1866 and incorporated as a public library by the New York State Legislature in 1872 and in 1877. Hence it is sixty years old and, to the best of our knowledge, the only surviving Catholic library of its kind on this continent. The shelves contain 20,000 volumes and bound magazines, consisting of the better type of Catholic and secular fiction, a considerable number of works on the Catholic Church—devotional, doctrinal, historical and biographical, and works of general literature. While our library is conducted on the dollar and two-dollar yearly subscription plan, almost one-half of its circulation is free. The Sisters, Brothers and students of the parish schools, Catholic colleges, high schools and academies, as a rule, do not pay anything for the books drawn from our institution.

We do not claim to be the ideal Catholic Library. The usual Catholic indifference, both clerical and lay, has prevented that. But, considering the almost unbelievable handicaps of indifference, lack of support, and colossal mortgage on our building, the fact that we carried on for sixty years is surely a cause for rejoicing. Furthermore the silver lining of the dark cloud hovering above us for the past half century and more is beginning to show through. The diocese of Buffalo has just purchased our fine building and assumed our indebtedness, granting the library a ninety-nine-year use of its present quarters and paying us a yearly instalment of a few thousands, the difference between the amount of our mortgage and the value of the building and property. Thus disburdened, if the first sixty years were the hardest, the ensuing ninety-nine bid fair to be more prosperous and productive of greater good to the Catholics of Buffalo, if they will but make use of the Catholic library facilities at their command.

Our institution is an outgrowth of a German Young Men's Society of St. Michael's Jesuit Church; its first moderator was a Jesuit, Father Durthaller, and its most consistent supporters among the clergy have been the Jesuit Fathers of Canisius High School and Canisius College.

Buffalo.

CYRIL P. EHRENREICH.

The Right to Vote

To the Editor of AMERICA:

I dislike to differ with a thoroughgoing Physiocrat; yet when, as in AMERICA, October 9, John J. Ryan classifies the American right to vote as an "inherent," yes, even a "natural," right, one really ought to protest. He cites the Fifteenth and Nineteenth Constitutional Amendments in support of his views, thus: "The right . . . shall not be denied, etc.," and argues that "the very wording" recognizes "that the right previously existed." But, inadvertently no doubt, he suppresses the significantly differentiating part of the wording, i.e.: "[the right] of citizens of the United States to vote shall not be denied, etc." The complete wording protects the right of citizens only, but obviously does not recognize it as inherent or natural to all men, for not all men are American citizens.

Another point overlooked by the writer is that these Amendments merely guarantee to citizens exemption from discrimination by reason of race, color, previous slavery or (finally) sex, yet leaving them still subject to discrimination for non-age, crime,

lack of residence, education or property (*U. S. vs. Reese*, 92 U. S. 214; Cooley, "Constitutional Law," 277).

The American right to vote does indeed precede the Federal Constitution, yet it does not come from nature or personality, but from the constitutions of the several States (*U. S. vs. Cruikshank*, 92 U. S. 555; Story on the Constitution, 1932). Suffrage is not even co-extensive with citizenship (*Minor vs. Happersett*, 21 Wall. 162; *Gougar vs. Timberlake*, 62 A. S. R., 494).

But, argues the writer, men must have the natural right to vote before they establish government, else how could they vote to form it? This looks crushing, until we have time to think, and then we observe some fallacies. We must not confuse isolated man's *physical ability* to say "yes" and "no," in whatever language, with his *right* to participate with others in governmental affairs, which alone fulfils the American definition of voting, in the sense used by Mr. Ryan.

Men gathering to form governments are even then not in a state of nature or exercising unlimited natural rights. They come as representatives of some organized society. If there were a state of nature (which in practice there is not), the natural man could vote in that state only to control his own and his family's acts. But as soon as he associates with other men to form a government, he has already emigrated from the state of nature and must submit to the laws of his new state.

Our natural rights were "delegated" by contracts made before we were born; and the contracts our predecessors made are called constitutions; and as long as we acquiesce in the constitutions, we must look to them, not to nature, to ascertain our rights. "Suffrage," say Cooley and Black, "exists not for the individual but for the state." All governments are corporations, and we have no more right to vote in that corporation called the United States than we have in the Standard Oil Company, until we qualify under the terms of its charter. The right to vote in any organized society is a right derived from the charter of that society, *polis* or state, a political, not a natural, right, and is so understood by all jurists—at least outside Wisconsin.

San Diego, Calif.

EDWARD H. WHELAN.

Justice in the Mexican Republic

To the Editor of AMERICA:

Since the year 1910 practically no ordinary prisoner has been punished with death in Mexico. There were many who were condemned to death by the popular juries, but later on this sentence was changed by a new jury letting the guilty party off scot free or condemning him to twenty years, well knowing that he would serve but a short time and then breathe again the air of liberty.

As a consequence of this burlesque of justice, crime is a thing of daily occurrence. A crime which in other nations would happen but once a year is of daily occurrence here.

The only crimes which the Government follows up closely are the political crimes and the Government sees to it that the condemned person is put to death immediately. Hundreds of innocent persons are put to death for so called political crimes through the lying calumnies of the Government's representatives. This is noticed chiefly in the small towns, but rarely happens in the big cities.

The system of juries regarded in the abstract, is based on the ideal of law and order, but in the concrete as practised in Mexico today, it is wholly immoral. It has been noted that the well-educated and well-principled are called to serve on the jury but once in their term of four months, and then for a case of little or no importance; on the other hand, the ignorant and unscrupulous are seen almost daily in the jury-box. This is the state of affairs today . . . how different from the days of President Diaz!

As a consequence, the system of penal justice has fallen to the ground and in its place has arisen that hundred-handed monster Crime, prowling through the highways and byways, scattering his seeds of discontent and evil among a once happy

Mexican people. In the meanwhile the Government continues its persistent fight against religion in education, the result of which is seen in the present crime wave.

With respect to civil justice, money and influence are the important factors. The common saying "money talks" sums up Mexican civil justice at the present time.

A word about the jurors in the penal court. The jurors here are taken from the lowest class, receiving for their services the sum of \$5.00 a day—quite a nice sum for idlers—and on this account, they are seen almost daily in the Mexican jury-box. One can readily believe that such men readily and gladly receive money for their vote: Who, then, can say that the Mexican question is only a religious question?

Granite, Md.

M. T. L.

Our Crying Agricultural Problem

To the Editor of AMERICA:

Edgar Allan Poe was possessed of the temerity to discuss the defects of the Greek dramatists without knowing that Aeschylus did not write "Oedipus at Colonos"; the musico-geographical erudition of George Creel, director of the Committee on Public Information during the War, is said to have suffered him to confound the Ukraine with the ukelele; and along comes J. D. from Cincinnati, proffering some egregious buncombe on the farmer as co-responsible with the labor unions for the disconcerting home situation in which Mrs. Gordon finds herself. I'm silent to his indictment of the labor unions. But shades of the Stygian Creek! J. D.'s revelations, in the issue of AMERICA for October 13, concerning the farmer are enough to make any yokel's hair stand on end.

Has J. D. ever heard of such a thing as *the* modern agricultural problem of this country? Has he never met any country lads or lasses in the factories? If he has not met them in Cincinnati, the explanation is not difficult. But let him go to Detroit, Toledo, Cleveland, Akron, and other cities of a kind, and I dare say he will run across rural sprouts from every single township in northern and central Ohio, not to speak of other States.

Why are they there? The answer is too patent. Why the thousands of deserted farms in New York State and the East in general? Why the banks gone on the rocks in the big West? A friend just from the cotton belt tells me that many growers are on the verge of starvation; their cotton is unpicked—for thence there is no salvation.

The writer is from the farm, and many of his associates are from rural districts from all parts. Has J. D. possibly any inkling as to the staggering percentage of tenant farmers (renters) in the United States? The day when the farmer started out his sons with farms of their own, is no more.

Imagine the "boost of prices" coming to adjust the dismal fact that about fifty per cent of all our arable land is mortgaged property! Imagine the gusto with which countless farmers pay \$300-\$2000 interest annually! Also imagine the not impossible case of an isolated farmer smacking his lips when requested to straighten out a deficit on a shipment of cattle or sheep to a distant market! Another consideration—I've seldom found a farmer at the disheartening task of calculating just how much he gets for his work.

Finally, the farming world somehow lacks the present-day necessary susceptibility to unionism. T. D.'s opinion notwithstanding. He needs the Government's help. He is not "just now yelling at his highest pitch to raise the prices still (!) more." But he is earnestly and urgently pleading with our Babbitt Government to secure markets for his products. If help is not soon forthcoming, the agricultural problem will inevitably resolve itself into land ownership by the few and peonage of the many.

Association with farmers on their farms and a little study of things and problems agricultural ought to bring about at least the semblance of an objective judgment.

Columbus, Ohio.

J. C. PLUMPE.